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The BOOK of
Common Prayer,
And Administration of the
SACRAMENTS,
AND OTHER
Rites and Ceremonies
OF THE
CHURCH,
According to the Use of
The Church of England;
Together with the
PSALTER or PSALMS
OF
DAVID,
Printed as they are to be sung or said
in the CHURCH.

CAMBRIDGE

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Monday 24

Geo: Parker's

THE CONTENTS OF THIS BOOK.

The Order how the Psalter is appointed to be read.

Order how the rest of the holy Scripture is appointed to be read. of Proper Lessons and Psalms. Calendar, with the Table of Months.

Usages and Rules for the Feasts and Fasts through the whole Year.

Order for Morning Prayer.

Order for Evening Prayer.

Creed of S. Athanasius.

Litany.

Prayers and Thanksgivings upon several Occasions.

Prayers, Epistles, and Gospels, to be read at the Ministration of the holy Communion throughout the Year.

Prayer for the holy Communion.

Prayer, both Publick and Private.

Prayer for those of Riper Years.

The Catechism: with the Order for Confirmation of Children.

Form of Solemnization of Matrimony.

Visitation and Communion of the Sick.

The Order for the Burial of the Dead.

Thanksgiving for Women after Child-bearing.

A Commination or denouncing of God's anger and judgements against Sinners.

The Psalter.

Forms of Prayer to be used at Sea.

A Form of Prayer for the Fifth Day of November.

A Form of Prayer for the Thirtieth Day of January.

A Form of Prayer for the Twentieth Day of May.

A Form of Prayer for the Twentieth Day of October.

Articles of Religion.

Order how the Psalter is appointed to be read.

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it be read only to the Twentieth, or Twenty-ninth day of the Month.

And whereas *January, March, May, July, August, October, and December*, have One-and-thirty days; it is ordered, that the same shall be read the last day of the Months, which were read the before: So that the Psalter may be again the first day of the next Month ensuing.

And whereas the 119 Psalm is divided into 22 Portions, and is ordered to be read at one time; it is ordered, that at one time, shall be read above four or five of the Portions.

And at the end of every Psalm, and every such part of the 119 Psalm, be repeated this Hymn,

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, ever shall be: world without Amen.

And that the Psalter followeth the Translation of the Hebrews, and the Translation of the great English Bible, first and used in the time of King Henry VIII. and Edward VI.

The Order how the rest of the Holy Scripture is appointed to be read.

THE Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read over every year once, as in the Calendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; except the Apocalypse, out of which there are only certain Proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the month in the Calendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and Evening Prayer; except only the Moveable Feasts, which are not in the Calendar, and the Immoveable, where there is a blank left in the Column of Lessons; the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

And note, That whensoever Proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

Note also, That the Collect, Epistle, and Gospel appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered.

**¶ Proper LESSONS to be read at Morning and Evening Pra
on the SUNDAYS throughout the Year.**

<i>Sundays of Advent.</i>	<i>¶ Mattins.</i>	<i>¶ Evenjng.</i>	<i>Sunday after Ascension-day.</i>	<i>¶ Mattins.</i>	<i>¶ Evenjng.</i>
The first.	Isaiah — 1	Isaiah — 2		Deuter. 12	Deuter. 12
2	— 5	— 24			
3	— 25	— 26			
4	— 30	— 32			
<i>Sundays after Christmas.</i>			<i>Whitsunday</i>		
The first.	— 37	— 38	1 Lesson.	16. to ver. 18	Isaiah —
2	— 41	— 43	2 Lesson.	Acts 10. v. 34	Acts 19. (ver. 21.)
<i>Sundays after the Epiphany.</i>			<i>Trinity-Sunday.</i>		
The first.	— 44	— 46	1 Lesson.	Genesis 1	Genesis 18
2	— 51	— 53	2 Lesson.	Marth. — 3	1 John 5
3	— 55	— 56			
4	— 57	— 58	<i>Sundays after Trinity.</i>		
5	— 59	— 60	The first.	Joshua 10	Joshua 23
6	— 65	— 66	2	Judges 4	Judges 5
<i>Septuagesima.</i>			3	1 Sam. 2	1 Sam. 3
<i>Sixagesima.</i>			4	— 12	— 13
<i>Quinquagesima.</i>			5	— 15	— 17
<i>LENT.</i>			6	2 Sam. 12	2 Sam. 19
1 Sunday.	9 to ver. 20	— 12	7	— 21	— 24
2	19. to ver. 30	— 22	8	1 Kings 13	1 Kings 17
3	— 27	— 34	9	— 18	— 19
4	— 39	— 42	10	— 21	— 22
5	— 43	— 45	11	2 Kings 5	2 Kings 9
6	Exodus 3	Exodus 5	12	— 10	— 18
1 Lesson.	— 9	— 10	13	Jerem. 5	Jerem. 22
2 Lesson.	Matth. 26	Heb. 5. to (ver. 11.)	14	Ezekiel 35	Ezekiel 36
<i>Easter-day.</i>			15	— 14	— 18
1 Lesson.	Exodus 12	Exodus 14	16	— 20	— 24
2 Lesson.	Rom. — 6	Act. 2. v. 22	17	Daniel — 3	Daniel — 6
<i>Sundays after Easter.</i>			18	Joel — 2	Micah — 6
The first.	Numb. 16	Numb. 22	19	Habak. — 2	Prov. — 1
2	— 23, 24.	— 25	20	Prov. — 2	— 3
3	Deuter. 4	Deuter. 5	21	— 11	— 12
4	— 6	— 7	22	— 13	— 14
5	— 8	— 9	23	— 15	— 16
			24	— 17	— 19

¶ Proper SALMS on certain Days.

	<i>¶ Mattins.</i>	<i>¶ Evenjng.</i>		<i>¶ Mattins.</i>	<i>¶ Evenjng.</i>
<i>Christmas-Day.</i>	Pfal. — 45	Pfal. 89	<i>Easter-day.</i>	Pfal. 2	Pfal. 113
	— 85.	— 110		— 57	— 114
		— 132.		— 111.	— 118.
<i>Ascension-day.</i>	Pfal. 6	Pfal. 102	<i>Ascension-Day.</i>	Pfal. 8	Pfal. 24
	— 32	— 130		— 15	— 47
	— 38.	— 143.		— 21.	— 106.
<i>Good-Fri-day.</i>	Pfal. 22	Pfal. 69	<i>Whit-sun-day.</i>	Pfal. 48	Pfal. 104
	— 40	— 88.		— 68.	— 148.
	— 54.				

**LESSONS to be read at Morning and Evening Prayer,
on the HOLY-DAYS throughout the Year.**

	¶ Mattins.	¶ Evensong.		¶ Mattins.	¶ Evensong.
20.	Prov.—20	Prov.—21	S. Mark.	Ecclus.—4	Ecclus.—5
21			S. Philip		
le.	—23	—24	and		
of			S. James.		
		(to v. 17)	1 Lesson.	—7	—9
1.	Iſa. 9. to v. 8	Iſa. 7. v. 10.	2 Lesson.	John 1. v. 43	
1.	Lu. 2. to v. 15	Tit. 3. v. 4.	Ascension-		
π.		(to v. 9.)	day.		
π.	Prov.—28	Ecclef.—4	1 Lesson.	Deuter. 10	2 Kings 2
π.	Acts 6. ver.	Acts 7. v. 30.	2 Lesson.	Lu. 24. v. 44.	Eph. 4. to v.
	(8. and ch.	(to v. 55.)			17.
2.	Ecclef.—5	Ecclef.—6	Monday in		
2.	Rev.—1	Rev.—22	Whitſun-		
			week.		
	Jer. 31. to	Wisdom 1	1 Lesson.	Gen. 11. to	Num. 11. v.
	(ver. 18.)		2 Lesson.	(ver. 10.)	(16. to v. 30.)
π.	Geneſis 17	Deu. 10. v. 12.	Tuesday in	1 Cor. 12.	1 Cor. 14. to
1.	Rom.—2	Coloſſ.—2	Whitſun-		(v. 26.)
v.			week.		
1.	Iſaiah—60	Iſaiah—49	1 Lesson.	1 Sam. 19.	Deuter. 30
1.	Luke 3. to	John 2. to	2 Lesson.	(ver. 18.)	
π.	(ver. 23.)	(ver. 12.)		1 Theſſ. 5.	John 4. to
π.				(ver. 12. to	(v. 14.)
π.	Wisdom 5	Wisdom 6	S. Barna-	(ver. 24.)	
π.	Acts 22. to	Acts —26	bas.		
in	(ver. 22.)		1 Lesson.	Ecclus. 10	Ecclus. 12
			2 Lesson.	Acts —14	Acts 15. to
15.	Wisdom 9	Wiſd. 12	S. John		(v. 36.)
	Wisdom 19	Ecclus.—1	Bapt.		
			1 Lesson.	Malachi 3	Malachi 4
	Ecclus.—2	—3	2 Lesson.	Matth.—3	Matth. 14. to
y					(v. 13.)
			S. Peter.		
			1 Lesson.	Ecclus. 15	Ecclus. 19
			2 Lesson.	Acts —3	Acts —4
	Hofea—13	Hofea—14	S. James.	Ecclus. 21	Ecclus. 22
	John 11. v. 45				
			S. Bartolo-		
	Daniel—9	Jerem. 31	meu.	—24	—29
y	John—13		S. Matthew.	—35	—38
	Gen. 22. to	Iſaiah—53	S. Michael.		
	(ver. 20.)		1 Lesson.	Gen. —32	Dan. 10. v. 5.
	John—18	1 Peter—2	2 Lesson.	Acts 12. to	Jude v. 6. to
				(v. 20.)	(v. 16.)
	Zechar. 9	Exodus 13	S. Luke.	Ecclus. 51	Job —1
	Lu. 23. v. 58.	Hebr.—4			
			S. Simon and		
	Exodus 16	Exodus 17	S. Jude.	Job 24. 25.	—42
	Matth. 28	Acts —3	All Saints.		
			1 Lesson.	Wiſd. 3. to	Wiſd. 5. to
			2 Lesson.	(v. 10.)	(v. 17.)
	Exodus 20	Exodus 32		Heb. 11. v.	Rev. 19. to
	Luke 24. to	1 Cor. 15		(32. and ch.	(v. 17.)
	(ver. 13.)			(12. to v. 7.)	

The CALENDAR; with the Table of Lessons.

JANUARY hath xxxi. Days.

		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	<i>Circumcision.</i>			
2	b	Genesis 1	Matth. 1	Genesis 2	Rom. 1
3	c	3	2	4	
4	d	5	3	6	
5	e	7	4	8	
6	f	<i>Epiphany.</i>			
7	g	9	5	12	
8	A	Lucian, P. —	13	6	14
9	b	15	7	16	
10	c	17	8	18	
11	d	19	9	20	
12	e	21	10	22	
13	f	Hilary, Bp. —	23	11	24
14	g	25	12	26	
15	A	27	13	28	
16	b	29	14	30	
17	c	31	15	32	
18	d	Prisca, V. —	33	16	34
19	e	35	17	37	1 Cor.
20	f	Fabian, Bp. —	38	18	39
21	g	Agnes, Virg. —	40	19	41
22	A	Vincent, M. —	42	20	43
23	b	44	21	45	
24	c	46	22	47	
25	d	<i>Conversion of</i>			
26	e	— (S. Paul.)	48	23	49
27	f	50	24	Exodus 1	
28	g	Exodus 2	25	3	
29	A	4	26	5	
30	b	King Charles	† 6	27	7
31	c	— (Mart.)	8	28	9

† Note that Exodus 6. is to be read only to Ver. 14.

FEBRU

The CALENDAR; with the Table of Lessons.

FEBRUARY hath xxviii. Days,
And in every Leap-Year xxix. Days.

		MORNING PRAYER.	EVENING PRAYER.
		1 Lesson.	2 Lesson.
d	Fast.	Exod. 10	Mark - 1
e	Purif. V. Mary		2
f	Blasius, B. & M	12	3
g		14	4
A	Agatha, V. -	16	5
b		18	6
c		20	7
d		22	8
e		24	9
f		33	10
g		Lev. - 18	11
A		20	12
b	Num. 11	13	12
c	Valentine, B.	13	14
d		16	15
e		20	16
f		22	Lu. 1. 1039
g		24	1. Cor. 39.
A		27	2
b		31	3
c		35	4
d	Deut. - 1	5	Deut. - 2
e	Fast.	3	6
f	S. Matthias A.		7
g		5	8
A		7	9
b		9	10
c		11	11
d		13	Matth. 7
e			
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The CALENDAR; with the Table of Lessons.

MARCH hath xxxi. Days.

		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	David, A.B.	Deut. 15	Luke 12	Deut. 16
2	e	Chad, Bp.	17	13	18
3	f		19	14	20
4	g		21	15	22
5	A		24	16	25
6	b		26	17	27
7	c	Perpetua.	28	18	29
8	d		30	19	31
9	e		32	20	33
10	f		34	21	Joshua 1
11	g	Joshua 2	22	22	3
12	A	Greg. M.B.	4	23	5
13	b		6	24	7
14	c		8	John 1	9
15	d		10	2	23
16	e		24	3	Judges 1
17	f	Judges 2	2	4	3
18	g	Ed. K. Wef.	4	5	5
19	A		6	6	7
20	b		8	7	9
14	21	c	Benedict.	10	8
3	22	d		12	9
23	e		14	10	15
11	24	f	Fast.	16	11
25	g	Annunc. of		12	12
19	26	A	(V. Mary.	18	13
8	27	b		20	14
28	c		Ruth 1	15	Ruth 2
16	29	d		16	4
5	30	e	1 Sam. 1	17	1 Sam. 2
31	f		3	18	4

☞ The Numbers here prefixed to the several Days, between the Twenty-first Day of *March*, and the Eighteenth Day of *April*, both inclusive, denote the Days upon which those Full Moons do fall, which happen upon or next after the Twenty-first Day of *March*, in those Years, of which they are respect-

The CALENDAR ; with the Table of Lessons.

APRIL hath xxx. Days.

			MORNING PRAYER.	EVENING PRAYER.		
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
13	1	g	1 Sam. 5	John - 19	1 Sam. 6	Hebr. - 3
2	2	A	7	20	8	4
	3	b	9	21	10	5
10	4	c	11	Acts -- 1	12	6
	5	d	13	2	14	7
18	6	e	15	3	16	8
7	7	f	17	4	18	9
	8	g	19	5	20	10
15	9	A	21	6	22	11
4	10	b	23	7	24	12
	11	c	25	8	26	13
12	12	d	27	9	28	James 1
1	13	e	29	10	30	2
	14	f	31	11	2 Sam. 1	3
9	15	g	2 Sam. 2	12	3	4
	16	A	4	13	5	5
17	17	b	6	14	7	1 Peter 1
6	18	c	8	15	9	2
	19	d	10	16	11	3
20	20	e	12	17	13	4
21	21	f	14	18	15	5
22	22	g	16	19	17	2 Peter 1
23	23	A	18	20	19	2
24	24	b	20	21	21	3
25	25	c		22		1 John 1
26	26	d		23	23	2
27	27	e		24	1 Kings 1	3
28	28	f	1 Kings 2	25	3	4
29	29	g	4	26	5	5
30	30	A	6	27	7	2, 3 John

respectively the Golden Numbers ; and the Sunday-Letter next following any such Full Moon, points out *Easter-day* for that Year. All which holds until the Year of our Lord 1899 inclusive ; after which Year, the Places of these Golden Numbers will be to be changed, as is hereafter expressed.

The CALENDAR ; with the Table of Lessons

MAY hath xxxi. Days.

		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	b	S. Philip and	1 Lesson.	1 Lesson.	Jude
2	c	(James, Ap.	1 Kings 8	1 Kings 9	Rom. 1
3	d	Invention of	10	11	2
4	e	— (the Cross.	Matth. 1	13	3
5	f		2	15	4
6	g	S. John Port.	3	17	5
7	A	— (Lat.	4	19	6
8	b		5	21	7
9	c		6	21	8
10	d		7	2 Kings 1	9
11	e		8	3	10
12	f		9	5	11
13	g		10	7	12
14	A		11	9	13
15	b		12	11	14
16	c		13	13	15
17	d		14	15	16
18	e		15	17	17
19	f	Dunstan, A.B.	16	19	1 Cor. - 1
20	g		17	21	2
21	A		18	23	3
22	b		19	25	4
23	c	Ezra --	20	Ezra --	5
24	d	4	21	5	6
25	e	6	22	7	7
26	f	9	23	Neh. --	8
27	g	Angustin A.B.	24	4	9
28	A	Ven. Bede Pr.	25	6	10
29	b		26	9	11
30	c	K. Charles II.	27	13	12
31	d	— (N. & R.	28	Esther 2	13
		Esther 1	28	4	14
		3	Mark 1		

JUNE

THE CALENDAR ; with the Table of Lessons.

JUNE hath xxx. Days.

		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	e	Nicomedes.—	1 Lesson. Esther 5	1 Lesson. Esther 6	2 Lesson. 1 Cor. 15
2	f		2 Lesson. Mark 2	2 Lesson. — 8	— 16
3	g		3 Lesson. — 7	3 Lesson. — 9	— 17
4	a		4 Lesson. — 8	4 Lesson. Job — 1	2 Cor. 1
5	b	Boniface, Bp.	5 Lesson. — 9	5 Lesson. — 2	— 2
6	c		6 Lesson. — 10	6 Lesson. — 3	— 3
7	d		7 Lesson. — 11	7 Lesson. — 4	— 4
8	e		8 Lesson. — 12	8 Lesson. — 5	— 5
9	f		9 Lesson. — 13	9 Lesson. — 6	— 6
10	g		10 Lesson. — 14	10 Lesson. — 7	— 7
11	a	S. Barnabas,	11 Lesson. — 15	11 Lesson. — 8	— 8
12	b	(A. & M.)	12 Lesson. — 16	12 Lesson. — 17, 18	— 9
13	c		13 Lesson. — 17	13 Lesson. — 19	— 10
14	d		14 Lesson. — 18	14 Lesson. — 20	— 11
15	e		15 Lesson. — 19	15 Lesson. — 21	— 12
16	f		16 Lesson. — 20	16 Lesson. — 22	— 13
17	g	S. Alban, M.—	17 Lesson. — 21	17 Lesson. — 23, 24	— 14
18	a		18 Lesson. — 22	18 Lesson. — 25	— 15
19	b		19 Lesson. — 23	19 Lesson. — 26	— 16
20	c	Tr. of K. Edw.	20 Lesson. — 24	20 Lesson. — 27	— 17
21	d	(of West Sax.)	21 Lesson. — 25	21 Lesson. — 28	— 18
22	e		22 Lesson. — 26	22 Lesson. — 29	— 19
23	f	Fast.	23 Lesson. — 27	23 Lesson. — 30	— 20
24	g	S. John Bapt.	24 Lesson. — 28	24 Lesson. — 31	— 21
25	a		25 Lesson. — 29	25 Lesson. — 32	— 22
26	b		26 Lesson. — 30	26 Lesson. — 33	— 23
27	c		27 Lesson. — 31	27 Lesson. — 34	— 24
28	d	Fast.	28 Lesson. — 32	28 Lesson. — 35	— 25
29	e	S. Peter, Ap. —	29 Lesson. — 33	29 Lesson. — 36	— 26
30	f		30 Lesson. — 34	30 Lesson. — 37	— 27

The CALENDAR; with the Table of Lessons.

JULY hath xxxi. Days.

		MORNING PRAYER.	EVENING PRAYER.
		1 Lesson.	2 Lesson.
1	g	Prov. 11	Luke 13
2	A	13	14
3	b	15	15
4	c	17	16
5	d	19	17
6	e	21	18
7	f	23	19
8	g	25	20
9	A	27	21
10	b	29	22
11	c	Ecclef. 1	23
12	d	3	24
13	e	5	John 1
14	f	7	2
15	g	9	3
16	A	11	4
17	b	Jer. — 1	5
18	c	3	6
19	d	5	7
20	e	7	8
21	f	9	9
22	g	11	10
23	A	13	11
24	b	15	12
25	c	17	13
26	d	19	14
27	e	21	15
28	f	23	16
29	g	25	17
30	A	27	18
31	b		19

AUGUST

The CALENDAR ; with the Table of Lessons.

AUGUST hath xxxi. Days.

		MORNING PRAYER.	EVENING PRAYER.
		1 Lesson.	2 Lesson.
1	c	Lammas-Day	Jer. -- 29
2	d		John 20
3	e		Jer. -- 30
4	f		Hebr. - 4
5	g		
6	A	Transfigurat.	
7	b	Name of Jesus	
8	c		
9	d		
10	e	S. Laurence. -	
11	f		
12	g		
13	A		
14	b		
15	c		
16	d		
17	e		
18	f		
19	g		
20	A		
21	b		
22	c		
23	d	Fast.	
24	e	S. Bartolomeu	
25	f		
26	g		
27	A		
28	b	S. Augustin, B.	
29	c	S. John be-	
30	d	(headed.	
31	e		

SEP.

The CALENDAR; with the Table of Lesson

SEPTEMBER hath xxx. Days.

			MORNING PRAYER.	EVENING PRAYER.		
1	f	Giles, Abbot.	1 Lesson. Hosea 14	2 Lesson. Matth. 2	1 Lesson. Joel —	2 Lesson. Ro
2	g	_____	Joel — 2	_____ 3	_____ 3	_____
3	A	_____	Amos 1	_____ 4	Amos 2	_____
4	b	_____	_____ 3	_____ 5	_____ 4	_____
5	c	_____	_____ 5	_____ 6	_____ 6	_____
6	d	_____	_____ 7	_____ 7	_____ 8	_____
7	e	Enurchus, B.	_____ 9	_____ 8	Obad. —	_____
8	f	Nativity of	Jonah 1	_____ 9	Jon. 2, 3	_____
9	g	—(Vir. Mary.	_____ 4	_____ 10	Micah 1	_____
10	A	_____	Micah 2	_____ 11	_____ 3	_____
11	b	_____	_____ 4	_____ 12	_____ 5	_____
12	c	_____	_____ 6	_____ 13	_____ 7	_____
13	d	_____	Nahum 1	_____ 14	Nahum 2	_____
14	e	Holy Cross. —	_____ 3	_____ 15	Hab. — 1	_____
15	f	_____	Hab. — 2	_____ 16	_____ 3	_____
16	g	_____	Zeph. — 1	_____ 17	Zeph. 2	1 Co
17	A	Lambert, Bp.	_____ 3	_____ 18	Haggai 1	_____
18	b	_____	Haggai 2	_____ 19	Zech. 1	_____
19	c	_____	Zec. 2, 3	_____ 20	_____ 4, 5	_____
20	d	_____ Fast.	_____ 6	_____ 21	_____ 7	_____
21	e	S. Matthew. —	_____	_____ 22	_____	_____
22	f	_____	_____ 8	_____ 23	_____ 9	_____
23	g	_____	_____ 10	_____ 24	_____ 11	_____
24	A	_____	_____ 12	_____ 25	_____ 13	_____
25	b	_____	_____ 14	_____ 26	Mal. — 1	_____
26	c	S. Cyprian. —	Mal. — 2	_____ 27	_____ 3	_____
27	d	_____	_____ 4	_____ 28	Tobit 1	_____
28	e	_____	Tebit 2	Mark — 1	_____ 3	_____
29	f	S. Michael. —	_____	_____ 2	_____	_____
30	g	S. Jerom, Pr.	_____ 4	_____ 3	_____ 6	_____

The CALENDAR; with the Table of Lessons.

OCTOBER hath xxxi. Days.

		MORNING PRAYER.	EVENING PRAYER.
		1 Lesson.	2 Lesson.
1	A	Remigius, Bp.	Tob. — 7
2	b	—	Mark — 4
3	c	—	— 9
4	d	—	— 11
5	e	—	— 13
6	f	Faith, V. & M.	Judith 1
7	g	—	— 3
8	A	—	— 5
9	b	S. Denys, Bp.	— 7
10	c	—	— 9
11	d	—	— 11
12	e	—	— 13
13	f	Transl. of K.	— 15
14	g	— (Edw. Conf.	— 16
15	A	—	— 1
16	b	—	— 3
17	c	Etheldreda. —	— 5
18	d	S. Luke, Evan.	— 7
19	e	—	— 9
20	f	—	— 11
21	g	—	— 13
22	A	—	— 15
23	b	—	— 17
24	c	—	— 19
25	d	Crispin, Mar.	Ecclus. 2
26	e	—	— 4
27	f	— Fast.	— 6
28	g	S. Simon and	— 8
29	A	— (Jude.	— 10
30	b	—	— 12
31	c	— Fast.	— 14

NOVEM-

The CALENDAR ; with the Table of Lessons

NOVEMBER hath xxx. Days.

		MORNING PRAYER.	EVENING PRAYER.		
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	<i>All Saints.</i> —			
2	e	Ecclus 16	Luke 18	Ecclus 17	Coloss. 2
3	f	— 18	— 19	— 19	— 3
4	g	— 20	— 20	— 21	— 4
5	A	<i>Papists Conspir.</i> — 22	— 21	— 23	1 Thes. 1
6	b	Leonard, Con. — 24	— 22	* 25	— 2
7	c	— 27	— 23	— 28	— 3
8	d	— 29	— 24	† 30	— 4
9	e	— 31	John — 1	— 32	— 5
10	f	— 33	— 2	— 34	2 Thes. 1
11	g	S. Martin, Bp. — 35	— 3	— 36	— 2
12	A	— 37	— 4	— 38	— 3
13	b	Britius, Bp. — 39	— 5	— 40	1 Tim. 1
14	c	— 41	— 6	— 42	— 2, 3
15	d	Machutus, B. — 43	— 7	— 44	— 4
16	e	— 45	— 8	† 46	— 5
17	f	Hugh, Bp. — 47	— 9	— 48	— 6
18	g	— 49	— 10	— 50	2 Tim. 1
19	A	— 51	— 11	Baruch 1	— 2
20	b	Edm. K. & M. Baruch 2	— 12	— 3	— 3
21	c	— 4	— 13	— 5	— 4
22	d	Cecilia V. & M. — 6	— 14	Hist. Su.	Titus 1
23	e	S. Clement. Bel. & D. — 15	— 15	Isaiah 1	— 2, 3
24	f	Isaiah — 2	— 16	— 3	Philem. —
25	g	Catherine, V. — 4	— 17	— 5	Hebr. — 1
26	A	— 6	— 18	— 7	— 2
27	b	— 8	— 19	— 9	— 3
28	c	— 10	— 20	— 11	— 4
29	d	— 12	— 21	— 13	— 5
30	e	Fast. —	Acts 1	—	— 6
		S. Andrew. —	—	—	—

Note that * Ecclus 25. is to be read only to ver. 13. and † Ecclus 30. only to ver 18. and ‡ Ecclus 46. only to ver. 20.

DECEM-

The CALENDAR; with the Table of Lessons.

DECEMBER hath xxxi. Days.

		MORNING PRAYER.	EVENING PRAYER.
		1 Lesson.	2 Lesson.
1	f	Isaiah 14	Acts — 2
2	g	— 16	— 3
3	A	— 18	— 4
4	b	— 20, 21	— 5
5	c	— 23	— 6
6	d	Nicholas, Bp.	7 to v. 30
7	e	— 27	7 v. 30
8	f	Conception of	— 8
9	g	— (V. Mary.	— 9
10	A	— 31	— 10
11	b	— 33	— 11
12	c	— 35	— 12
13	d	— 37	— 13
14	e	Lucy, V. & M.	— 14
15	f	— 41	— 15
16	g	— 43	— 16
17	A	O Sapientia.	— 17
18	b	— 45	— 18
19	c	— 47	— 19
20	d	— 49	— 20
21	e	— 51	— 21
22	f	— 53	— 22
23	g	Fast.	— 23
24	A	S. Thomas, Ap.	— 24
25	b	— 55	— 25
26	c	— 57	— 26
27	d	— 59	— 27
28	e	—	— 28
29	f	—	— 29
30	g	—	— 30
31	A	—	— 31

TABLES and RULES for the Moveable and Immoveable Feasts; together with the Days of Fasting or Abstinence, through the whole Year.

RULES to know when the Moveable Feasts and Holy-days begin.

E After-day, on which the rest depend, is always the First Sunday after the Full Moon, which happens upon, or next after the Twenty-first Day of *March*; and if the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of *St. Andrew*, whether before or after.

<i>Septuagesima</i> <i>Sexagesima</i> <i>Quinquagesima</i> <i>Quadragesima</i>	} Sunday is	{ <i>Nine</i> <i>Eight</i> <i>Seven</i> <i>Six</i>	} Weeks before <i>Easter</i> .
<i>Rogation-Sunday</i> <i>Ascension-day</i> <i>Whit-sunday</i> <i>Trinity-Sunday</i>	} is	{ <i>Five Weeks</i> <i>Forty Days</i> <i>Seven Weeks</i> <i>Eight Weeks</i>	} after <i>Easter</i> .

A TABLE of all the Feasts that are to be observed in the Church of England throughout the Year.

All Sundays in the Year.

The Days of the Feasts of	The Circumcision of our Lord JESUS CHRIST.
	The Epiphany.
	The Conversion of <i>S. Paul</i> .
	The Purification of the Blessed Virgin.
	<i>S. Matthias</i> the Apostle.
	The Annunciation of the Blessed Virgin.
	<i>S. Mark</i> the Evangelist.
	<i>S. Philip</i> and <i>S. James</i> the Apostles.
	The Ascension of our Lord JESUS CHRIST.
	<i>S. Barnabas</i> .
	The Nativity of <i>S. John Baptist</i> .
	<i>S. Peter</i> the Apostle.
	<i>S. James</i> the Apostle.
	<i>S. Bartholomew</i> the Apostle.
	<i>S. Matthew</i> the Apostle.
	<i>S. Michael</i> and all Angels.
	<i>S. Luke</i> the Evangelist.
	<i>S. Simon</i> and <i>S. Jude</i> the Apostles.
	All Saints.
	<i>S. Andrew</i> the Apostle.
	<i>S. Thomas</i> the Apostle.
	The Nativity of our Lord.
	<i>S. Stephen</i> the Martyr.
	<i>S. John</i> the Evangelist.
	The Holy Innocents.

Monday and Tuesday in Easter-week.

Monday and Tuesday in Whit-sun-week.

A TABLE of the Vigils, Feasts, and Days of Abstinence, to be observed in the Year.

The Evens or Vigils before	{	The Nativity of our Lord JESUS CHRIST.
		The Purification of the Blessed Virgin Mary.
		The Annunciation of the Blessed Virgin.
		Easter-day.
		Ascension day.
		Pentecost.
		S. Matthias.
		S. John Baptist.
		S. Peter.
		S. James.
		S. Bartholomew.
		S. Matthew.
		S. Simon and S. Jude.
		S. Andrew.
		S. Thomas.
		All Saints.

Note, That if any of these Feast-days fall upon a Monday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting or Abstinence.

I. The Forty Days of Lent.

- II. The Ember-days at the Four Seasons, being the Wednesday, Friday, and Saturday, after**
- | | |
|---|------------------------------|
| { | 1. The First Sunday in Lent. |
| | 2. The Feast of Pentecost, |
| | 3. September 14. |
| | 4. December 13. |

III. The Three Rogation-days, being the Monday, Tuesday, and Wednesday before Holy-Thursdaiy, or the Ascension of our Lord.

IV. All the Fridays in the Year, except Christmas-day.

Certain Solemn Days for which particular Services are appointed.

- | | |
|---|---|
| I. The Fifth Day of November, being the Day kept in memory of the Papists Conspiracy. | III. The Twenty-ninth Day of May, being the Day kept in memory of the Birth and Return of King Charles II. |
| II. The Thirtieth Day of January, being the Day kept in memory of the Martyrdom of King Charles I. | IV. The Twenty-fifth Day of October, being the Day on which His Majesty began his happy Reign. |

A TABLE to find EASTER-DAY from the present Time, till the Year 1899 inclusive, according to the foregoing Calendar.

Golden Numb.	Days of the Month.	Sunday-Letters.
14	March 21	C
3	22	D
	23	E
11	24	F
	25	G
19	26	A
8	27	B
	28	C
16	29	D
5	30	E
	31	F
13	April 1	G
2	2	A
	3	B
10	4	C
	5	D
18	6	E
7	7	F
	8	G
15	9	A
4	10	B
	11	C
12	12	D
1	13	E
	14	F
9	15	G
	16	A
17	17	B
6	18	C
	19	D
	20	E
	21	F
	22	G
	23	A
	24	B
	25	C

THIS Table contains so much of the Calendar as is necessary for the determining of *Easter*; to find which, look for the Golden Number of the Year in the First Column of the Table, against which stands the Day of the Paschal Full Moon; then look in the Third Column for the Sunday-Letter, next after the Day of the Full Moon, and the Day of the Month standing against that Sunday-Letter is *Easter-Day*. If the Full Moon happens upon a Sunday, then (according to the First Rule) the next Sunday after is *Easter-Day*.

To find the Golden Number, or Prime, add one to the Year of our Lord, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday-Letter, according to the Calendar, until the Year 1799 inclusive, add to the Year of our Lord its Fourth Part, omitting Fractions, and also the Number 1: Divide the Sum by 7; and if there is no Remainder, then A is the Sunday-Letter: But if any Number remaineth, then the Letter standing against that Number in the small annexed Table, is the Sunday-Letter.

0	A
1	G
2	F
3	D
4	E
5	C
6	B

For the next Century, that is, from the Year 1800 till the Year 1899 inclusive, add to the current Year only its Fourth Part, and then divide by 7, and proceed as in the last Rule.

Note, That in all Bissextile or Leap-Years, the Letter found, as above, will be the Sunday-Letter from the intercalated Day exclusive, to the End of the Year.

Another TABLE to find EASTER till the Year 1899 inclusive.

SUNDAY-LETTERS.

Golden Numb.	A	B	C	D	E	F	G
I	Apr. 16	17	18	19	20	14	15
II	Apr. 9	3	4	5	6	7	8
III	Mar. 26	27	28	29	23	24	25
IV	Apr. 16	17	11	12	13	14	15
V	Apr. 2	3	4	5	6	Mar 31	Apr. 1
VI	Apr. 23	24	25	19	20	21	22
VII	Apr. 9	10	11	12	13	14	8
VIII	Apr. 2	3	Mar 28	29	30	31	Apr. 1
IX	Apr. 16	17	18	19	20	21	22
X	Apr. 9	10	11	5	6	7	8
XI	Mar. 26	27	28	29	30	31	25
XII	Apr. 16	17	18	19	13	14	15
XIII	Apr. 2	3	4	5	6	7	8
XIV	Mar. 26	27	28	22	23	24	25
XV	Apr. 16	10	11	12	13	14	15
XVI	Apr. 2	3	4	5	Mar 30	31	Apr. 1
XVII	Apr. 23	24	18	19	20	21	22
XVIII	Apr. 9	10	11	12	13	7	8
XIX	Apr. 2	Mar 27	28	29	30	31	Apr. 1

To make use of the preceding Table, find the Sunday-Letter for the Year in the Uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday-Letter, you have the Day of the Month on which *Easter* falleth that Year. But Note, That the Name of the Month is set on the Left Hand, or just with the Figure, and followeth not, as in other Tables, by Descent, but Collateral.

**A TABLE of the Moveable Feasts for Fifty-two Years,
according to the foregoing Calendar.**

The Year of our Lord.	Gold-Number.	The Epoch.	Sunday-Letter.	Sund.-aft. Epiph.	Septuagesima Sunday.	The First Day of Lent.	Easter-Day.	Rogation Sunday.	Ascension-day.	Whit-Sunday.	Sund.-aft. Trin.	Advent Sunday.
1752	5	6	G	6	Feb. 18	Mar. 7	Apr. 22	May 27	May 31	June 10	23	Dec. 3
1753	9	10	F	4	— 10	Feb. 27	— 14	— 19	— 23	— 24	— 24	— 1
1754	17	18	E	2	Jan. 26	— 12	Mar. 30	— 4	— 8	May 18	26	Nov. 30
1755	8	9	DC	5	Feb. 15	Mar. 3	Apr. 18	— 23	— 27	June 6	23	— 28
1756	9	10	B	4	— 6	Feb. 23	— 10	— 15	— 19	May 29	— 24	— 27
1757	17	18	A	2	Jan. 22	— 8	Mar. 26	Apr. 30	— 4	— 14	— 27	Dec. 3
1758	11	12	G	5	Feb. 11	— 28	Apr. 15	May 20	— 24	June 3	— 24	— 2
1759	12	13	A	3	— 3	— 20	— 6	— 11	— 15	May 25	— 25	Nov. 30
1760	13	14	FE	1	Jan. 18	— 4	Mar. 22	Apr. 26	Apr. 30	— 10	— 27	— 19
1761	23	24	D	1	Feb. 7	— 24	Apr. 11	May 16	May 20	— 30	— 24	— 28
1762	15	16	C	4	Jan. 30	— 16	— 3	— 8	— 12	— 22	— 25	— 27
1763	16	17	B	3	Feb. 19	Mar. 7	— 22	— 27	— 31	June 10	— 23	Dec. 2
1764	20	21	AG	6	— 3	Feb. 20	— 7	— 12	— 16	May 26	— 25	— 1
1765	18	19	F	3	Jan. 26	— 12	Mar. 30	— 4	— 8	— 18	— 26	Nov. 30
1766	19	20	E	2	Feb. 15	Mar. 4	Apr. 19	— 24	— 28	June 7	— 23	— 29
1767	1	2	D	5	Jan. 31	Feb. 17	— 3	— 8	— 12	May 22	— 25	— 27
1768	11	12	CB	3	— 22	— 8	Mar. 26	Apr. 30	— 4	— 14	— 27	Dec. 3
1769	2	3	A	2	Feb. 11	— 28	Apr. 15	May 20	— 24	June 3	— 24	— 2
1770	4	5	G	5	Jan. 27	— 13	Mar. 31	— 5	— 9	May 19	— 26	— 1
1771	14	15	F	2	Feb. 16	Mar. 4	Apr. 19	— 24	— 28	June 7	— 23	Nov. 29
1772	6	7	ED	5	— 7	Feb. 24	— 11	— 16	— 20	May 30	— 24	— 28
1773	7	8	C	4	Jan. 30	— 16	— 3	— 8	— 12	— 22	— 25	— 27
1774	17	18	B	3	Feb. 12	Mar. 1	— 16	— 21	— 25	June 4	— 24	Dec. 3
1775	9	10	A	5	— 4	Feb. 21	— 7	— 12	— 16	May 26	— 25	— 1
1776	10	11	GF	4	Jan. 26	— 12	Mar. 30	— 4	— 8	— 18	— 26	Nov. 30
1777	20	21	E	2	Feb. 15	Mar. 4	Apr. 19	— 24	— 28	June 7	— 23	— 29
1778	12	13	D	5	Jan. 31	Feb. 17	— 4	— 9	— 13	May 23	— 25	— 28
1779	13	14	C	3	— 23	— 9	Mar. 26	Apr. 30	— 4	— 14	— 27	Dec. 3
1780	14	15	BA	2	Feb. 11	— 28	Apr. 15	May 20	— 24	June 3	— 24	— 2
1781	4	5	G	5	Jan. 27	— 13	Mar. 31	— 5	— 9	May 19	— 26	— 1
1782	16	17	F	2	Feb. 16	Mar. 4	Apr. 20	— 25	— 29	June 8	— 23	Nov. 30
1783	17	18	E	5	— 8	Feb. 25	— 11	— 16	— 20	May 30	— 24	— 28
1784	18	19	DC	4	Jan. 23	— 9	Mar. 27	— 1	— 5	— 15	— 26	— 27
1785	19	20	B	3	Feb. 12	Mar. 1	Apr. 16	— 21	— 25	June 4	— 24	Dec. 3
1786	1	2	A	5	— 4	Feb. 21	— 8	— 13	— 17	May 27	— 25	— 2
1787	11	12	G	4	Jan. 26	— 12	Mar. 30	— 4	— 8	— 18	— 26	Nov. 30
1788	22	23	FE	1	Feb. 8	— 25	Apr. 12	May 17	— 21	— 31	— 24	— 29
1789	4	5	D	4	Jan. 31	— 17	— 4	— 9	— 13	— 23	— 25	— 28
1790	14	15	C	3	Feb. 20	Mar. 9	— 24	— 29	— 3	June 2	— 12	— 27
1791	6	7	B	6	— 5	Feb. 22	— 8	— 13	— 17	May 27	— 25	Dec. 2
1792	7	8	AG	4	Jan. 27	— 13	Mar. 31	— 5	— 9	— 19	— 26	— 1
1793	17	18	F	2	Feb. 16	Mar. 4	Apr. 20	— 25	— 29	June 8	— 23	Nov. 30
1794	9	10	E	5	— 1	Feb. 18	— 5	— 10	— 14	May 24	— 25	— 29
1795	10	11	D	3	Jan. 24	— 10	Mar. 27	— 1	— 5	— 15	— 26	— 27
1796	20	21	CB	2	Feb. 12	Mar. 1	Apr. 16	— 21	— 25	June 4	— 24	Dec. 3
1797	12	13	A	5	— 4	Feb. 21	— 8	— 13	— 17	May 27	— 25	— 2
1798	13	14	G	4	Jan. 30	— 6	Mar. 24	Apr. 28	— 2	— 12	— 27	— 1
1799	23	24	F	1	Feb. 9	— 25	Apr. 13	May 18	— 22	June 1	— 24	Nov. 30
1800	15	16	E	4	— 1	— 18	— 5	— 10	— 14	May 24	— 25	— 29
1801	16	17	D	3	— 24	Mar. 3	— 18	— 23	— 27	June 6	— 23	— 28
1802	17	18	C	5	— 6	Feb. 23	— 16	— 21	— 25	May 29	— 24	— 27
1803	18	19	B	4	— 19	— 1	— 6	— 10	— 14	— 24	— 25	— 29
1804	19	20	AG	3	Jan. 29	— 15	— 1	— 6	— 10	— 20	— 25	Dec. 2

A TABLE of the MOVEABLE FEASTS, according to the several Days that EASTER can possibly fall upon.

Easter day.	Sundays after Epiphany.	Septuagesima Sunday.	The First Day of Lent.	Rogation-Sunday.	Ascension-day.	Whituesday.	Sundays after Trinity.	Advent-Sunday.
Mar. 22	Jan. 18	Feb. 4	Apr. 26	Apr. 30	May 1	May 10	27	Nov 29
23	19	5	27	May 1	11	27	30	
24	20	6	28	2	12	27	Dec. 1	
25	21	7	29	3	13	27	2	
26	22	8	30	4	14	27	3	
27	23	9	May 1	5	15	26	Nov 27	
28	24	10	2	6	16	26	28	
29	25	11	3	7	17	26	29	
30	26	12	4	8	18	26	30	
31	27	13	5	9	19	26	Dec. 1	
Apr. 1	28	14	6	10	20	26	2	
2	29	15	7	11	21	26	3	
3	30	16	8	12	22	25	Nov 27	
4	31	17	9	13	23	25	28	
5	Feb. 1	18	10	14	24	25	29	
6	2	19	11	15	25	25	30	
7	3	20	12	16	26	25	Dec. 1	
8	4	21	13	17	27	25	2	
9	5	22	14	18	28	25	3	
10	6	23	15	19	29	24	Nov 27	
11	7	24	16	20	30	24	28	
12	8	25	17	21	31	24	29	
13	9	26	18	22	June 1	24	30	
14	10	27	19	23	2	24	Dec. 1	
15	11	28	20	24	3	24	2	
16	12	Mar. 1	21	25	4	24	3	
17	13	2	22	26	5	23	Nov 27	
18	14	3	23	27	6	23	28	
19	15	4	24	28	7	23	29	
20	16	5	25	29	8	23	30	
21	17	6	26	30	9	23	Dec. 1	
22	18	7	27	31	10	23	2	
23	19	8	28	June 1	11	23	3	
24	20	9	29	2	12	22	Nov 27	
25	21	10	30	3	13	22	28	

Note, That in a Bissextile or Leap-Year, the Number of Sundays after Epiphany will be the same, as if Easter-Day had fallen one Day later than it really does. And for the same reason, one Day must in every Leap-Year be added to the Day of the Month given by the Table for Septuagesima-Sunday: And the like must be done for the First Day of Lent, commonly called *Ash-Wednesday*, unless the Table gives some Day in the Month of *March* for it; for in that Case the Day given by the Table is the right Day.

Table to find Easter from the Year 1900 to 2199 inclusive.

Gold. Num.	Days of the Month.	Sund. Lett.
14	March 22	D
3	23	E
	24	F
11	25	G
	26	A
19	27	B
8	28	C
	29	D
16	30	E
5	31	F
	April 1	G
13	2	A
2	3	B
	4	C
10	5	D
	6	E
18	7	F
7	8	G
	9	A
15	10	B
4	11	C
	12	D
12	13	E
1	14	F
	15	G
9	16	A
17	17	B
6	18	C
	19	D
	20	E
	21	F
	22	G
	23	A
	24	B
	25	C

THE Golden Numbers in the foregoing Calendar will point out the Days of the Paschal Full Moons, till the Year of our Lord 1900; at which Time, in order that the Ecclesiastical Full Moons may fall nearly on the same Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feast of Easter, from the Year 1900, to the Year 2199 inclusive. This Table is to be made use of, in all respects, as the First Table before inserted, for finding Easter till the Year 1899.

General TABLES for finding the Dominical or Sunday-Letter, and the Places of the Golden Numbers in the Calendar.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900	2100	2200	2300	2500	2600	2700
2000			2400		2800	
2900	3000	3100	3300	3400	3500	3700
		3200		3600		
3800	3900	4100	4200	4300	4500	4600
	4000			4400		
4700	4900	5000	5100	5300	5400	5500
4800			5200		5600	
5700	5800	5900	6100	6200	6300	6500
		6000		6400		
6600	6700	6900	7000	7100	7300	7400
	6800		7200			
7500	7700	7800	7900	8100	8200	8300
7600			8000		8400	
8500 &c.						

TO find the Dominical or Sunday-Letter for any given Year of our Lord, add to the Year its Fourth Part, omitting Fractions, and also the Number, which in Table I. standeth at the Top of the Column, wherein the Number of Hundreds contained in that given Year is found: Divide the Sum by 7, and if there is no Remainder, then A is the Sunday-Letter; but if any Number remaineth, then the Letter, which standeth under that Number at the Top of the Table, is the Sunday-Letter.

TABLE II.

1	2	3	1	2	3
	Years of our Lord.			Years of our Lord.	
B	1600	0	B	5200	15
	1700	1		5300	16
	1800	1		5400	17
	1900	2		5500	17
B	2000	2	B	5600	17
	2100	2		5700	18
	2200	3		5800	18
	2300	3		5900	19
B	2400	4	B	6000	19
	2500	4		6100	19
	2600	5		6200	20
	2700	5		6300	21
B	2800	5	B	6400	20
	2900	6		6500	21
	3000	6		6600	22
	3100	7		6700	23
B	3200	7	B	6800	22
	3300	7		6900	23
	3400	8		7000	24
	3500	9		7100	24
B	3600	8	B	7200	24
	3700	9		7300	25
	3800	10		7400	25
	3900	10		7500	26
B	4000	10	B	7600	26
	4100	11		7700	26
	4200	12		7800	27
	4300	12		7900	28
B	4400	12	B	8000	27
	4500	13		8100	28
	4600	13		8200	28
	4700	14		8300	28
B	4800	14	B	8400	28
	4900	14		8500	29
	5000	15		&c.	
	5100	16			

TO find the Month and Days of the Month to which the Golden Numbers ought to be prefixed in the Calendar in any given Year of our Lord, consisting of entire Hundred Years, and in all the intermediate Years, but twice that and the next Hundredth Year following, look in the Second Column of Table II. for the given Year, consisting of entire Hundreds, and Note the Number or Cyph which stands against it in the Third Column then, in Table III. look for the same Number in the Column under any given Golden Number, which when you have found, guide your Eye side-ways to the Left Hand, and in the First Column you will find the Month a Day, to which that Golden Number ought to be prefixed in the Calendar during that Period of One Hundred Years.

The Letter E prefixed to certain Hundred Years in Table II. denotes those Years which are still to be accounted Bisextile or Leap Years in the New Calendar; whereas all other Hundredth Years are to be accounted only common Years.

Patchal Full Moon.	Sunday- Letters.	The GOLDEN NUMBERS.															
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
March 21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
March 22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24
March 23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25
March 24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
March 25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
March 26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
March 27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
March 28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
March 29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
March 30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
March 31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
April 1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
April 2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
April 3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April 5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April 6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April 7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April 8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April 9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April 10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April 11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April 12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April 13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April 14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April 15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April 16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April 17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April 18	C	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April 19	D	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22

*The Order for Morning and Evening Prayer daily
said and used throughout the Year.*

THE Morning and Evening Prayer shall be used in
accustomed place of the Church, Chapel, or Chancel; e:
it shall be otherwise determined by the Ordinary of the F
And the Chancels shall remain as they have done in times

And here is to be noted, That such Ornaments of the Ch
and of the Ministers thereof, at all times of their Ministr
shall be retained, and be in use, as were in this Church of En
by the Authority of Parliament, in the second Year of the R
of King Edward the Sixth.

The ORDER for MORNING PRAYER, Daily throughout the Year.

At the beginning of Morning Prayer, the Minister shall read with a voice some one or more of these Sentences of the Scriptures follow; and then he shall say that which is written after the sentences.

LEN the wicked man
urneth away from his
ness that he hath com-
and doeth that which is
and right, he shall save
alive. *Ezek. 18. 27.*

knowledge my transgres-
and my sin is ever before
Psal. 51. 3.

thy face from my sins,
out all mine iniquities.
1. 9.

sacrifices of God are a
spirit : a broken and a
e heart, O God, thou wilt
pise. *Psal. 51. 17.*

d your heart, and not
arments ; and turn unto
ord your God : for he is
is and merciful, slow to
and of great kindness,
penteth him of the evil.
13.

the Lord our God he-
nercies and forgiveness,
we have rebelled against
neither have we obeyed
ice of the Lord our God,
k in his laws which he
ore us. *Dan. 9. 9, 10.*

ord, correct me, but with
nent ; not in thine anger,
ou bring me to nothing.
Psal. 6. 1.

ent ye ; for the kingdom
ven is at hand. *S. Matth.*

Il arise, and go to my fa-
and will say unto him,
; I have sinned against
; and before thee, and
more worthy to be called
n. *S. Luke 15. 18, 19.*

Enter not into judgement
with thy servant, O Lord : for
in thy sight shall no man living
be justified. *Psal. 143. 2.*

If we say that we have no sin,
we deceive ourselves, and the
truth is not in us : But if we
confess our sins, he is faithful and
just to forgive us our sins, and
to cleanse us from all unright-
eousness. *1 S. John 1. 8, 9.*

DEarly beloved brethren, the
Scripture moveth us in
sundry places to acknowledge
and confess our manifold sins
and wickedness ; and that we
should not dissemble nor cloke
them before the face of Almighty
God our heavenly Father ;
but confess them with an hum-
ble, lowly, penitent, and obe-
dient heart ; to the end that we
may obtain forgiveness of the
same by his infinite goodness
and mercy. And although we
ought at all times humbly to ac-
knowledge our sins before God ;
yet ought we most chiefly so to
do, when we assemble and meet
together, to render thanks for
the great benefits that we have
received at his hands, to set
forth his most worthy praise, to
hear his most holy Word, and
to ask those things which are
 requisite and necessary, as well
for the body as the soul. Where-
fore I pray and beseech you, as
many as are here present, to
accompany me with a pure
heart, and humble voice, unto
the throne of the heavenly
grace, saying after me :

B

MORNING PRAYER.

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

A Almighty and most merciful Father; We have erred and strayed from thy ways like lost sheep: We have followed too much the devices and desires of our own hearts; We have offended against thy holy laws: We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults: Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution or Remission of sins, to be pronounced by the Priest alone, standing; the People still kneeling.*

A Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit; that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy;

so that at the last we may to his eternal joy, through Christ our Lord.

¶ *The people shall answer—ber and at the end of all oth Prayers, Amen.*

¶ *Then the Minister shall kneel and say the Lord's Prayer with an audible voice; the People all kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then likewise he shall say, O Lord, open thou our lips; Answ. And our mouth shall shew forth thy praise.*

Priest. O God, make speed to save us:

Answ. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: And to the Holy Ghost;

Answ. As it was in the beginning, is now, and ever shall be world without end. Amen.

Priest. Praise ye the Lord.

Answ. The Lord's Name be praised.

¶ *Then shall be said or sung this Psalm following: except on Easter-Day, upon which another Anthem is appointed; and on the Nineteenth day of every Month it is not to be read here, but in the ordinary course of the Psalms.*

MORNING PRAYER.

Venite, exultemus Domino. Psal. 95.

O Come, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.

For the Lord is a great God : and a great King above all gods.

In his hand are all the corners of the earth : and the strength of the hills is his also.

The sea is his, and he made it : and his hands prepared the dry land.

O come, let us worship, and fall down : and kneel before the Lord our Maker ;

For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness ;

When your fathers tempted me : proved me, and saw my works.

Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath : that they should not enter into my rest.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the Year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer. As it was in the beginning, is now, and ever shall be : world without end, Amen.

¶ *Tb. shall be read distinctly w an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Calendar, (except there be proper Lessons assigned for the day :) be that readeth, so standing, and turning himself, & be may best be heard of all such as are present. And after that shall be said or sung in English the Hymn called Te Deum laudamus, daily throughout the year.*

¶ *Note, That before every Lesson the Minister shall say, Here beginneth such a Chapter, & Verse of such a Chapter of such a book : And after every Lesson, Here endeth the First or the Second Lesson.*

Te Deum laudamus.

WE praise thee, O God : we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud the Heavens and all the Powers therein.

To thee Cherubin and Seraphin : continually do cry.

Holy, Holy, Holy : Lord God of Sabaoth ;

Heaven and earth are full of thy majesty : of thy glory.

The glorious company of Apostles : praise thee.

The goodly fellowship of Prophets : praise thee.

The noble army of Martyrs praise thee.

The holy Church throughout all the world : doth acknowledge thee ;

The Father : of an infinite Majesty ;

Thine honourable, true : only Son ;

Also the Holy Ghost Comforter.

M O R N I N G P R A Y E R.

Thou art the King of Glory :
O Christ ;

Thou art the everlasting Son :
of the Father.

When thou tookest upon thee
to deliver man : thou didst not
abhor the Virgin's womb.

When thou hadst overcome
the sharpness of death : thou
didst open the Kingdom of Hea-
ven to all believers.

Thou sittest at the right hand
of God : in the glory of the Fa-
ther.

We believe that thou shalt
come : to be our Judge.

We therefore pray thee, help
thy servants : whom thou hast
redeemed with thy precious
Blood.

Make them to be numbered
with thy saints : in glory ever-
lasting.

O Lord, save thy people : and
bless thine heritage.

Govern them : and lift them
up for ever.

Day by day : we magnify
thee ;

And we worship thy Name :
ever world without end.

Vouchsafe, O Lord : to keep
us this day without sin.

O Lord, have mercy upon us :
have mercy upon us.

O Lord, let thy mercy lighten
upon us : as our trust is in thee.

O Lord, in thee have I trusted :
let me never be confounded.

*¶ Or this Canticle, Benedicite,
- omnia opera Domini.*

O All ye Works of the Lord,
bless ye the Lord : praise
him, and magnify him for ever.

O ye Angels of the Lord, bless
ye the Lord : praise him, and
magnify him for ever.

O ye Heavens, bless ye the
Lord : praise him, and magnify
him for ever.

O ye Waters that be above
the firmament, bless ye the

Lord : praise him, and m
him for ever.

O all ye Powers of the
bless ye the Lord : praise
and magnify him for ever.

O ye Sun and Moon, b
the Lord : praise him, and
nify him for ever.

O ye Stars of Heaven, b
the Lord : praise him, and
nify him for ever.

O ye Showers and Dew
ye the Lord : praise him
magnify him for ever.

O ye Winds of God, b
the Lord : praise him, and
nify him for ever.

O ye Fire and Heat, b
the Lord : praise him, and
nify him for ever.

O ye Winter and Sum
bless ye the Lord : praise
and magnify him for ever.

O ye Dews and Frosts,
ye the Lord : praise him
magnify him for ever.

O ye Frost and Cold, b
the Lord : praise him, and
nify him for ever.

O ye Ice and Snow, b
the Lord : praise him, and
nify him for ever.

O ye Nights and Days,
ye the Lord : praise him
magnify him for ever.

O ye Light and Darknes
ye the Lord : praise him,
magnify him for ever.

O ye Lightnings and Cl
bless ye the Lord : praise
and magnify him for ever.

O let the Earth bless the
yea, let it praise him, and
nify him for ever.

O ye Mountains and
bless ye the Lord : praise
and magnify him for ever.

O all ye Green Things
the earth, bless ye the L
praise him, and magnify
for ever.

O ye Wells, bless ye the L

M O R N I N G P R A Y E R.

praise him, and magnify him for ever.

O ye Seas and Floods, bless ye the Lord : praise him, and magnify him for ever.

O ye Whales, and all that move in the waters, bless ye the Lord : praise him, and magnify him for ever.

O all ye Fowls of the air, bless ye the Lord : praise him, and magnify him for ever.

O all ye Beasts and Cattle, bless ye the Lord : praise him, and magnify him for ever.

O ye Children of men, bless ye the Lord : praise him, and magnify him for ever.

O let Israel bless the Lord : praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Spirits and Souls of the righteous, bless ye the Lord : praise him, and magnify him for ever.

O ye Holy and Humble men of heart, bless ye the Lord : praise him, and magnify him for ever.

O Ananias, Azarias, and Michael, bless ye the Lord : praise him, and magnify him for ever.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ Then shall be read in like manner the Second Lesson, taken out of the New Testament : and after that the Hymn following ; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on S. John Baptist's Day.

Benedictus. S. Luke 1. 68.

Bless'd be the Lord God of Israel : for he hath visited and redeemed his people ;
And hath raised up a mighty

salvation for us : in the house of his servant David ;

As he spake by the mouth of his holy prophets : which have been since the world began ;

That we should be saved from our enemies : and from the hand of all that hate us ;

To perform the mercy promised to our forefathers : as he hath remembered his holy covenant ;

To perform the oath which he sware to our forefather Abraham : that he would give us ;

That we being delivered out of the hand of our enemies might serve him without fear,

In holiness and righteousness before him : all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his way.

To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the Dayspring from on high hath visited us ;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ Or this Psalm.

Jubilate Deo. Psal. 100.

O Be joyful in the Lord, ye lands : serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord is God ; it is he that hath made us, and not we ourselves : we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name ;

M O R N I N G P R A Y E R.

For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then shall be sung or said the Apostiles Creed by the Minister and the People, standing : except only such days as the Creed of Saint Athanasius is appointed to be read.*

I Believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord ; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried ; He descended into hell ; The third day he rose again from the dead ; He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy catholick Church ; The communion of Saints ; The forgiveness of sins ; The resurrection of the body ; And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling ; the Minister first pronouncing with a loud voice,*

'The Lord be with you :

Answer. And with thy spirit.

¶ *Minister.* Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and People, shall say the Lord's Prayer, with a loud voice.*

O U R Father which art in heaven, Hallowed be thy Name ; Thy kingdom come ; Thy

will be done in earth, as it is in heaven : Give us this day our daily bread ; And forgive us our trespasses, as we forgive them that trespass against us ; And lead us not into temptation, But deliver us from evil. Amen.

¶ *Then the Priest standing up, shall say,*

O Lord, shew thy mercy upon us ;

Answer. And grant us thy salvation.

Priest. O Lord, save the King ;

Answer. And mercifully hear us, when we call upon thee.

Priest. Endue thy Ministers with righteousness ;

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people ;

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord ;

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us ;

Answer. And take not thy Holy Spirit from us.

¶ *Then shall follow three Collects ; the first of the Day which shall be the same that is appointed at the Communion ; the second for Peace ; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth ; all kneeling.*

¶ *The second Collect, for Peace.*

O God, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom ; Defend us thy humble servants in all assaults of our enemies ; that we surely trusting in thy defence,

MORNING PRAYER.

fence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

¶ *The third Collect, for Grace.*

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

¶ *A Prayer for the King's Majesty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King *GEORGE*; and so replenish him with the grace of thy Holy Spirit, that he may always incline to thy will, and walk in thy way: Endue him plentifully with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally after this life he may attain everlasting joy and felicity,

Here endeth the Order of Morning Prayer throughout the Year.

through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

A Almighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *Charlotte*, their Royal Highnesses *George Prince of Wales*, the Princess Dowager of *Wales*, and all the Royal Family: endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

A Almighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this O Lord, for the honour of our Advocate and Mediator Jesus Christ. *Amen.*

¶ *A Prayer of S. Chrysostom.*

A Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all ever more. *Amen.*

The ORDER for EVENING PRAYER, Daily throughout the Year.

¶ *At the beginning of Evening Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow; and then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. 18. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. 51. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. 51. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal. 51. 17.*

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel 2. 13.*

To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. *Dan. 9. 9, 10.*

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jer. 10. 24. Psal. 6. 1.*

Repent ye; for the kingdom of heaven is at hand. *S. Matth. 3. 2.*

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son, *S. Luke 15. 18, 19.*

Enter not into judgement with thy servant, O Lord: for in thy sight shall no man living be justified. *Psal. 143. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us: But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 S. John 1. 8, 9.*

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me:

EVENING PRAYER.

¶ *A general Confession to be said of the whole Congregation, after the Minister, all kneeling.*

Almighty and most merciful Father; We have erred and strayed from thy ways like lost sheep: We have followed too much the devices and desires of our own hearts: We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

¶ *The absolution or Remission of sins, to be pronounced by the Priest alone, standing; the People still kneeling.*

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit; that those things may please him, which we do at this present, and that the rest of our life hereafter may be pure and holy;

so that at the last we may come to his eternal joy, through Jesus Christ our Lord. Amen.

¶ *Then the Minister shall kneel and say the Lord's Prayer; the People also kneeling, and repeating it with him.*

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips;

Ans. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us:

Ans. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Ans. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

Ans. The Lord's Name be praised.

¶ *Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed: and after that, Magnificat, (or the Song of the blessed Virgin Mary) in English, as followeth.*

Magnificat. S. LUKE 1. 46.

My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour;

EVENING PRAYER.

For he hath regarded : the lowliness of his handmaiden.

For behold, from henceforth : all generations shall call me blessed;

For he that is mighty hath magnified me : and holy is his Name.

And his mercy is on them that fear him : throughout all generations.

He hath shewed strength with his arm : he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat : and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel : as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Or else this Psalm ; except it be on the Ninetieth Day of the Month, when it is read in the ordinary course of the Psalms.*

Psalm. 98. *Cantate Domino.*

O Sing unto the Lord a new song : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself the victory.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving ;

With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.

With righteousness shall he judge the world : and the people with equity.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then a Lesson of the New Testament, as it is appointed : and after that, Nunc dimittis (or the Song of Simeon) in English, as followeth.*

Nunc dimittis. S. Luke 2. 29.

LORD, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation,

Which thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the Glory of thy people Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Or else this Psalm ; except it be on the Twelfth Day of the Month.*

Psalm. 67. *Deus misereatur.*

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

EVENING PRAYER.

O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : yea, let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ *Then shall be said or sung the Apostles Creed by the Minister and the People, standing.*

I Believe in God the Father Almighty, Maker of Heaven and Earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary ; Suffered under Pontius Pilate, Was crucified, dead and buried ; He descended into Hell ; The third day he rose again from the dead, he ascended in Heaven, And sitteth on the right hand of God the Father Almighty ; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholick Church ; The communion of Saints ; The forgiveness of sins ; The resurrection of the body, and the life everlasting. Amen.

¶ *And after that, these prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,*

The Lord be with you :

Ans. And with thy spirit.

¶ *Minister.* Let us pray.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us,

¶ *Then the Minister, Clerks, and People shall say the Lord's Prayer with a loud voice.*

O UR Father which art in heaven, Hallowed be thy Name ; Thy kingdom come ; thy will be done in earth, as it is in heaven : Give us this day our daily bread ; And forgive us our trespasses, as we forgive them that trespass against us ; And lead us not into temptation, But deliver us from evil. Amen.

¶ *Then the Priest standing up, shall say,*

O Lord, shew thy mercy upon us ;

Ans. And grant us thy salvation.

Priest. O Lord, save the King ;

Ans. And mercifully hear us, when we call upon thee.

Priest. Endue thy Ministers with righteousness ;

Ans. And make thy chosen people joyful.

Priest. O Lord, save thy people ;

Ans. And bless thine inheritance.

Priest. Give peace in our time, O Lord ;

Ans. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us ;

Ans. And take not thy Holy Spirit from us.

¶ *Then shall follow three Collects ; the first of the Day ; the second for Peace ; the third for aid against all Perils, as hereafter followeth ; which two last Collects shall be daily said at Evening Prayer without alteration.*

¶ *The second Collect at Evening Prayer.*

O God, from whom all holy desires, all good counsels, and all just works do proceed Give unto thy servants

EVENING PRAYER.

peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

¶ *The third Collect, for Aid against all Perils.*

Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *A Prayer for the King's Majesty.*

O Lord, our heavenly Father, high, and mighty King of kings, Lord of lords, the only Ruler of princes; who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King *GEORGE*, and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts: grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

Almighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious

Queen *Charlotte*, their Royal Highnesses *George* Prince of *Wales*, the Princess Dowager of *Wales*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

Almighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. *Amen.*

¶ *Prayer of S. Chrysostom.*

Almighty God who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

The Creed of Saint Athanasius.

¶ *Upon these Feasts; Christmas-day, the Epiphany, Saint Matthias, Easter-day, Ascension-day, Whitsunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon, and Saint Jude, Saint Andrew, and upon Trinity Sunday, shall be sung or said at Morning Prayer, instead of the Apostles Creed, this Confession of our Christian Faith, commonly called, The Creed of Saint Athanasius, by the Minister and People standing.*

Quicumque vult.

WHosoever will be saved : before all things it is necessary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled : without doubt he shall perish everlastingly.

And the Catholick Faith is this : That we worship one God in Trinity, and Trinity in Unity ;

Nei her confounding the Persons : nor dividing the Substance.

For there is one Person of the Father, another of the Son : and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost is all one : the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son : and such is the Holy Ghost.

The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal : and the Holy Ghost eternal ;

And yet they are not three eternals : but one eternal.

As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty ;

And yet they are not three Almightyies : but one Almighty,

So the Father is God, the Son is God : and the Holy Ghost is God ;

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord ;

And yet not three Lords : but one Lord.

For like as we are compelled by the Christian verity : to acknowledge every Person by himself to be God and Lord ;

So are we forbidden by the Catholick Religion : to say, There be three Gods, or three Lords.

The Father is made of none : neither created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore or after other : none is greater or less than another ;

But the whole three Persons are co-eternal together : and co-equal.

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved : must thus think of the Trinity.

Furthermore, it is necessar

The Litany.

to everlasting salvation : that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and Man ;

God of the substance of the Father, begotten before the worlds : and Man of the Substance of his Mother, born in the world ;

Perfect God, and perfect Man : of a reasonable soul, and human flesh subsisting ;

Equal to the Father, as touching his Godhead : and inferior to the Father, as touching his Manhood.

Who although he be God and Man : yet he is not two, but one Christ ;

One ; not by conversion of the Godhead into flesh : but by taking of the Manhood into God ;

One altogether ; not by con-

fusion of Substance : but by unity of Person.

For as the reasonable soul and flesh is one man : so God and Man is one Christ ;

Who suffered for our salvation : descended into hell, rose again the third day from the dead ;

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty : from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies : and shall give account for their own works.

And they that have done good, shall go into life everlasting : and they that have done evil, into everlasting fire.

This is the Catholick Faith : which except a man believe faithfully, he cannot be saved.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Here followeth the LITANY, or General Supplication, to be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other times, when it shall be commanded by the Ordinary.

O God the Father of heaven : have mercy upon us miserable sinners.

O God the Father of heaven : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity; three persons, and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons, and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults

The Litany.

of the devil, from thy
nd fom everlasting dam-

Lord, deliver us.

all-blindness of heart :
de, vain-glory, and hy-
from envy, hatred, and
and all uncharitableness,

Lord, deliver us.

fornication and all other
n ; and from all the de-
he world, the flesh, and

Lord, deliver us.

lightning and tempest ;
ague, pestilence and fa-
rom battle and murder,
n sudden death,

Lord, deliver us.

all sedition, privy con-
and rebellion ; from
: doctrine, heresy and
from hardness of heart,
tempt of thy Word and
ndment,

Lord, deliver us.

e mystery of thy holy In-
n ; by thy holy Nativity
umcision : by thy Bap-
tism, and Temptation,

Lord, deliver us.

ine Agony and bloody
by thy Cross and Pas-
y thy precious death and
by thy glorious Refur-
and Ascension ; and by
ing of the Holy Ghost,

Lord, deliver us.

time of our tribulation ;
ie of our wealth ; in the
death ; and in the day of
nt,

Lord, deliver us.

nners do beseech thee to
O Lord God ; and that
please thee to rule and
thy holy Church uni-
the right way ;

secch thee to bear us, good

it may please thee to
and strengthen in the true

worshipping of thee, in righte-
ousness and holiness of life thy
servant *GEORGE*, our most
gracious King and Governor ;

*We beseech thee to bear us, good
Lord.*

That it may please thee to rule
his heart in thy faith, fear, and
love ; and that he may evermore
have affiance in thee, and ever
seek thy honour and glory ;

*We beseech thee to bear us, good
Lord.*

That it may please thee to be
his defender and keeper, giving
him the victory over all his ene-
mies ;

*We beseech thee to bear us, good
Lord.*

That it may please thee to bless
and preserve our gracious *Queen
Charlotte*, their Royal Highnesses
George Prince of Wales, the Prin-
cess *Dowager of Wales*, and all the
Royal Family ;

*We beseech thee to bear us, good
Lord.*

That it may please thee to il-
luminat all Bishops, Priests,
and Deacons, with true know-
ledge and understanding of thy
Word ; and that both by their
preaching and living they may
set it forth, and shew it accord-
ingly ;

*We beseech thee to bear us, good
Lord.*

That it may please thee to
endue the Lords of the Council,
and all the Nobility, with grace
wisdom, and understanding ;

*We beseech thee to bear us, good
Lord.*

That it may please thee to
bless and keep the Magistrates ;
giving them grace to execute
justice, and to maintain truth ;

*We beseech thee to bear us, good
Lord.*

That it may please thee to
bless and keep all thy people ;

*We beseech thee to bear us, good
Lord.*

The Litany.

That it may please thee to give to all nations unity, peace, and concord ;

We beseech thee to bear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

We beseech thee to bear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to bear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived ;

We beseech thee to bear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet ;

We beseech thee to bear us, good Lord.

That it may please thee to succour, help, and comfort all that are in danger, necessity, and tribulation ;

We beseech thee to bear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity upon all prisoners and captives ;

We beseech thee to bear us, good Lord.

That it may please thee to defend and provide for the fatherless children, and widows, and all that are desolate and oppressed ;

We beseech thee to bear us, Lord.

That it may please thee to have mercy upon all men

We beseech thee to bear us, Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to heal their hearts ;

We beseech thee to bear us, Lord.

That it may please thee to give and preserve to our us kindly fruits of the earth, in due time we may enjoy them

We beseech thee to bear us, Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word ;

We beseech thee to bear us, Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to bear us.

O Lamb of God : that takest away the sins of the world

Grant us thy peace.

O Lamb of God : that takest away the sins of the world

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us

Lord, have mercy upon us.

Christ, have mercy upon us

Christ, have mercy upon us

Lord, have mercy upon us

Lord, have mercy upon us.

¶ Then shall the Priest, and the People with him, say the 1st Prayer.

OUR Father which art in heaven, Hallowed be thy Name ; Thy kingdom come ;

The Litany.

will be done in earth, as it is in heaven : Give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us ; And lead us not into temptation, But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins ;

Ans. Neither reward us after our iniquities.

¶ Let us pray.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful ; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whenever they oppress us ; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed ; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine Honour.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Ans. As it was in the beginning, is now, and ever shall be : world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of the people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously bear us, O Christ graciously bear us, O Lord Christ

Priest. O Lord, let thy mercy be shewed upon us ;

Ans. As we do put our trust in thee.

¶ Let us pray.

WE humbly beseech thee, Father, mercifully to look upon our infirmities ; and to the glory of thy Name, to deliver from us all those evils that most righteously have deserved, and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

¶ *A Prayer of S. Chrysostom*

Almighty God, who hast given us grace at this time with one accord to make common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests ; Fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them ; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Litany.

*PRAYERS and THANKSGIVINGS upon several Occasions,
to be used before the two final Prayers of the Litany, or of Morning
and Evening Prayer.*

P R A Y E R S.

¶ *For Rain.*

O God, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen.*

¶ *For Fair Weather.*

O Almighty Lord God, who for the sin of man, didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance, thou wilt send us such weather as that we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. *Amen.*

¶ *In the time of Dearth and Famine.*

O GOD, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee, and the Holy Ghost,

be all honour and glory now and for ever. *Amen.*

¶ *Or this.*

O God, merciful Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

¶ *In the time of War and Tumult.*

O Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it becometh justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices; that we being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord. *Amen.*

¶ *In the time of any common Plague or Sicknes.*

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of King David, didst slay with the plague of pestilence threescore and ten thousand; and yet re-

more

P R A Y E R S.

membering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. *Amen.*

¶ *In the Ember-weeks, to be said every day, for those that are to be admitted into holy Orders.*

Almighty God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. *Amen.*

¶ *Or this:*

Almighty God, the giver of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the high Court of Parliament, to be read during their Session.*

MOST gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious King at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign and his Kingdoms; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessities for them, for us, and thy whole Church, we humbly beg in the Name and mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all Conditions of men, to be used at such times when the Litany is not appointed to be said.*

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all Nations. More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness, all those w

THANKSGIVINGS.

are any ways afflicted or distressed in mind, body, or estate; [** cf. * This to be specially those for said when any whom our prayers desire the Prayers of the Congregation.*] that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

¶ *A Prayer that may be said after any of the former.*

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. *Amen.*

THANKSGIVINGS.

¶ *A general Thanksgiving.*

Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men: [** particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we may shew forth thy praise, not only with our lips but in our lives, by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

¶ *For rain.*

O God, our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee in our great necessity to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

¶ *For Fair Weather.*

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

¶ *For Plenty.*

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of

THANKSGIVINGS.

of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty, beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

¶ *For Peace and Deliverance from our Enemies.*

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour, and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

¶ *For restoring Publick Peace at home.*

O Eternal God, our heavenly Father, who alone makest men to be of one mind in an house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and leading a quiet and peaceable life, in all godliness and honesty, may con-

tinually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. *Amen.*

¶ *For Deliverance from the Plague, or other common Sicknes.*

O Lord God, who hast wounded us for our sins, and consumed us for our transgressions by thy late heavy and dreadful Visitation; and now in the midst of judgement remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee; always praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. *Amen.*

¶ *Or this:*

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law, might justly have fallen upon us by reason of our manifold transgressions and hardness of heart. Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. *Amen.*

The COLLECTS, EPISTLES and GOSPELS.

To be used throughout the Year.

¶ *Note, that the Collect appointed for every Sunday, or for any Holy day that hath a Vigil or Eve, shall be said at the Evening Service next before.*

The first Sunday in Advent.

The Collect.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

¶ *This Collect is to be repeated every day with the other Collects in Advent, until Christmas-Eve.*

The Epistle. Rom. xiii. 8.

OWE no man any thing, but to love one another: for he that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day, not in rioting and drunken-

ness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel. S. Matth. 21. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying, unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man saught unto you, ye shall say, The Lord hath need of them, and straightway he will send them. All this was done, that might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitude that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed be he that cometh in the Name of the Lord; Hosanna in the highest. And when he was come into Jerusalem; all the city was moved, saying, Who is this? And the multitude said, This

Jesus

The second and third Sundays in Advent.

: Prophet of Nazareth
: And: Jesus went into
le of God, and cast out
hat sold and bought in
le, and overthrew the
the money-changers,
eats of them that sold
id said unto them, It is
My house shall be call-
use of prayer; but ye
le it a den of thieves.

Second Sunday in Advent.

The Collect.

Lord, who hast caus-
l holy Scriptures to be
or our learning; Grant
may in such wise hear
id, mark, learn, and in-
igest them, that by pa-
d comfort of thy holy
ve may embrace, and
l fast the blessed hope
sting life, which thou
n us in our Saviour Je-
: Amen.

Epistle. Rom. 15. 4.

soever things were
itten aforetime, were
for our learning; that
gh patience and com-
e scriptures might have
ow the God of patience
lation grant you to be
led one towards ano-
ording to Christ Jesus;
ay with one mind and
th glorify God, even
er of our Lord Jesus
Wherefore receive ye
her, as Christ also re-
, to the glory of God.
y, that Jesus Christ was
r of the circumcision,
uth of God, to confirm
ifes made unto the Fa-
and that the Gentiles
rify God for his mercy;
written, For this cause
sefs to thee among the
and sing unto thy
And again he saith, Re-

joice ye Gentiles, with his peo-
ple. And again, Praise the Lord;
all ye Gentiles, and laud him,
all ye people. And again Esaias
saith, There shall be a root of
Jesse, and he that shall rise to
reign over the Gentiles, in him
shall the Gentiles trust. Now the
God of hope fill you with all joy
and peace in believing, that ye
may abound in hope, through
the power of the Holy Ghost.

The Gospel. S. Luke 21. 25.

AND there shall be signs in
the sun, and in the moon,
and in the stars; and upon the
earth distress of nations, with
perplexity; the sea and the
waves roaring; men's hearts
failing them for fear, and for
looking after those things which
are coming on the earth: for
the powers of heaven shall be
shaken. And then shall they see
the Son of man coming in a
cloud with power and great glo-
ry. And when these things be-
gin to come to pass, then look
up, and lift up your heads; for
your redemption draweth nigh.
And he spake to them a parable,
Behold the fig-tree, and all the
trees; when they now shoot
forth, ye see and know of your
own selves that summer is now
nigh at hand. So likewise ye,
when ye see these things come
to pass, know ye that the king-
dom of God is nigh at hand.
Verily I say unto you, This ge-
neration shall not pass away, till
all be fulfilled: heaven and earth
shall pass away; but my words
shall not pass away.

The third Sunday in Advent.

The Collect.

O Lord Jesu Christ, who at
thy first coming didst send
thy messenger to prepare thy
way before thee; Grant that the
ministers and stewards of thy
mysteries

The fourth Sunday in Advent.

mysteries, may likewise so prepare and make ready thy way, by turning the heart of the disobedient to the wisdom of the just; that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. 4. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing, that I should be judged of you, or of man's judgement: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

The Gospel. S. Matth. 11. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go, and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them: And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye

out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face which shall prepare thy way before thee.

*The fourth Sunday in Advent.
The Collect.*

O Lord, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord; to whom, with thee and the Holy Ghost, be honour and glory, world without end. *Amen.*

The Epistle. Phil 4. 4.

REJOICE in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. S. John 1. 19.

THIS is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, what then? Art thou Elias? *Amen*

CHRISTMAS-DAY.

And he saith, I am not. Art thou, that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thy self? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one among you whom ye know not; He it is, who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose. These things were done in Bethabara, beyond Jordan, where John was baptizing.

¶ *The Nativity of our Lord, or the Birth-day of CHRIST, commonly called Christmas-day.*

The Collect.

Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end, Amen.

The Epistle. Hebr. i. 1.

GOD who at sundry times, and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by

whom also he made the worlds: Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a scepter of righteousness, is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

The Gospel. S. John i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was li

Saint Stephen's Day.

-and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.

Saint Stephen's Day.

The Collect.

GRant, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus who standest at the right hand of God, to succour all those that suffer for thee our only Mediator and Advocate. *Amen.*

¶ *Then shall follow the collect of the Nativity, which shall be said continually unto New-year's Eve.*

For the Epistle. Acts 7. 55.

STephen being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Gospel. S. Matth. 23. 34.

BEhold, I send unto you prophets and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

Saint John's and the Innocents Day.

Saint John the Evangelist's Day.

The Collect.

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. Amen.

The Epistle. 1 S. John 1. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lye, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have

not sinned, we make him a liar; and his word is not in us.

The Gospel. S. John 21. 19.

Jesus saith unto Peter, Follow me. Then Peter turning about, seeth the disciple whom Jesus loved, following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, That that disciple should not die: yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee? This is the disciple which testified of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the world itself could not contain the books that should be written.

The Innocents Day.

The Collect.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name, through Jesus Christ our Lord. Amen.

For the Epistle. Rev. 14. 1.

I Looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

The Sunday after Christmas-day.

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder, and I heard the voice of harpers, harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Gospel. S. Mat. 2. 13.

THE angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod when he saw that he was mocked of the wise-men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise-men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, in Ra-

ma was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

*The Sunday after Christmas-day.
The Collect.*

Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin: Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit; ever one God, world without end. Amen.

The Epistle. Gal. 4. 1.

NOW I say, that the heir as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the Father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gospel. S. Mat. 1. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together,

The Circumcision of Christ.

together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared ~~unto~~ ^{to} him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghost: And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted is, God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her first born Son: and he called his Name JESUS.

The Circumcision of Christ.

The Collect.

Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 4. 8.

Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision on-

ly, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gospel. S. Luke 2. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising

The Epiphany.

praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

The same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany.

The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 3. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery, (as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ,) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given,

that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him.

The Gospel. S. Matthe. 2. 1.

WHEN Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise-men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem-of Judea: for thus it is written by the prophet, And thou, Bethlehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule my people Israel. Then Herod, when he had privily called the wise-men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When

The first Sunday after the Epiphany.

they had heard the king, they departed; and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrhe. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

*The first Sunday after the
Epiphany.
The Collect.*

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive, and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 1.

I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God

hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

The Gospel. S. Luke 2. 41.

NOW his parents went to Jerusalem, every year at the feast of the pass-over. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and men.

The second and third Sundays after the Epiphany.

*The second Sunday after the
Epiphany.
The Collect.*

A Almighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. Amen.

The Epistle. Rom. 12. 6.

Having then gifts differing according to the grace that is given to us, whether prophecy let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth with diligence; he that sheweth mercy with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel. S. John 2. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called and his disciples to the marriage. And when they wanted

wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins a-piece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

*The third Sunday after the
Epiphany.
The Collect.*

A Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. Amen.

The Epistle. Rom. 12. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all

The fourth Sunday after the Epiphany.

men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. S. Matth. 8. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will, Be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many

shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 13. 1.

LET every soul be subject unto the higher powers. For there is no power but of God; the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not

The fifth Sunday after the Epiphany.

only for wrath, but also for conscience sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. S. Matth. 8. 23.

AND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep. And his disciples came to him and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! And when he was come to the other side into the country of the Gerasenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept

them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee to keep thy Church and household continually in thy true religion, that they, who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The Epistle. Col. 3. 12.

PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God, and the Father by him.

The Gospel. S. Matth. 13. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field. But

The sixth Sunday after the Epiphany.

But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The sixth Sunday after the Epiphany.

The Collect.

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever one God, world without end. *Amen.*

The Epistle. 1 S. John 3. 1.

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, be

cause it knew him not. Beloved now are we the sons of God and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him. Little children, Let no man deceive you: He that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The Gospel. S. Matth. 24. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall

Septuagesima Sunday.

ve her light, and the stars
all from heaven, and the
s of the heavens shall be
n. And then shall appear
n of the Son of man in
: and then shall all the
of the earth mourn, and
hall see the Son of man
g in the clouds of hea-
with power and great
And he shall send his
with a great sound of a
et, and they shall gather
er his elect from the four
from one end of heaven
other.

*Sunday called Septuagesima,
the third Sunday before Lent.*

The Collect.

Lord, we beseech thee
favourably to hear the
rs of thy people, that we
are justly punished for our
es, may be mercifully de-
d by thy goodness, for the
of thy Name, through Je-
hrist our Saviour, who liv-
nd reigneth with thee and
oly Ghost, ever one God,
without end. Amen.

The Epistle. 1 Cor. 9. 24.

OW ye not, that they
which run in a race, run
ut one receiveth the prize?
n that ye may obtain. And
man that striveth for the
ry is temperate in all
s: now they do it to obtain
ruptible crown, but we an
ruptible. I therefore so run,
s uncertainly; so fight I,
s one that beateth the air:
keep under my body, and
-it into subjection, lest
by any means when I have
hed to others, I myself
d be a cast away.

The Gospel. S. Matth. 20. 1.

HE kingdom of heaven is
like unto a man that is an
older, which went out

early in the morning to hire
labourers into his vineyard.
And when he had agreed with
the labourers for a peny a day,
he sent them into his vineyard.
And he went out about the third
hour, and saw others standing
idle in the market-place, and
said unto them, Go ye also into
the vineyard, and whatsoever
is right I will give you. And
they went their way. Again he
went out about the sixth and
ninth hour, and did likewise.
And about the eleventh hour
he went out, and found others
standing idle, and saith unto
them, Why stand ye here all
the day idle? They say unto
him, because no man hath hired
us. He saith unto them, Go ye
also into the vineyard, and
whatsoever is right, that shall
ye receive. So when even was
come, the Lord of the vineyard
saith unto his steward, Call the
labourers, and give them their
hire, beginning from the last
unto the first. And when they
came that were hired about the
eleventh hour, they received
every man a peny. But when
the first came, they supposed
that they should have received
more; and they likewise re-
ceived every man a peny. And
when they had received it, they
murmured against the good-
man of the house, saying, These
last have wrought but one hour,
and thou hast made them equal
unto us, which have borne the
burden and heat of the day.
But he answered one of them,
and said, Friend, I do thee no
wrong: didst not thou agree
with me for a peny? Take that
thine is, and go thy way, I will
give unto this last even as unto
thee. Is it not lawful for me to
do what I will with mine own?
Is thine eye evil, because I am
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Sexagesima Sunday.

good? So the last shall be first, and the first last: for many be called, but few chosen.

The Sunday called Sexagesima, or the second Sunday before Lent.

The Collect.

O Lord God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. 11. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak; howbeit, whereinfoever any is bold, (I speak foolishly) I am bold also. Are they Hebrews? so am I: Are they Israelites? so am I: are they the seed of Abraham? so am I: are they ministers of Christ? (I speak as a fool) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep, in journeyings often, in perils of waters, in perils of robbers, in perils by mine own country-men, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; besides those things that are without,

that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel. S. Luke 8. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this; The seed is the word of God. Those by the way side are they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

Quinquagesima Sunday.

And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima, or the next Sunday before Lent.

The Collect.

O Lord, who hast taught us, that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*

The Epistle. 1 Cor. 13. 1.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all

things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel. S. Luke 18. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked

Asb-Wednesday, and the first Sunday in Lent.

ed him, that he should hold his peace: but he cried so much the more, 'Thou Son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

The first Day of Lent, commonly called Asb-Wednesday.

The Collect.

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

¶ This Collect is to be read every day in Lent, after the Collect appointed for the day.

For the Epistle. Joel 2. 12.

TURN ye now to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering, and a drink-offering unto

the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The Gospel. S. Matthe. 6. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

The first Sunday in Lent.

The Collect.

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy

The second Sunday in Lent.

ly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. 6. 1.

WE then as workers together with him, beseech you also, that ye receive not the grace of God in vain. (For he saith I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time: behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed; but in all things approving our selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. S. Matth. 4. 1.

THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, *he said, if thou be the Son*

of God, command these stones be made bread. answered and said, It is written, Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God. Then the devil took him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, thou be the Son of God, throw thyself down; for it is written, He shall give his angels concerning thee, and on their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus answered him, It is written, thou shalt not tempt the Lord thy God. Again the devil taketh him up into an eagle's nest, high in the mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then leaveth him, and behold three devils came and ministered unto him.

*The second Sunday in
The Collect.*

Almighty God, we beseech thee that we have no need of our own strength, but that thou wilt keep us both outwardly in our bodies, and inwardly in our hearts, that we may be defended from all adversities which do open to the body, and touch the soul, and hurt the soul, through Christ our Lord. *Amen.*

The Epistle. 1 Thess.

WE beseech you, brethren, and exhort you by the Lord Jesus that as ye have received of us how ye

The third Sunday in Lent.

walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles, which knew not God; that no man go beyond, and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

The Gospel. S. Matth. 15. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold a woman of Canaan came out of the same coasts, and cried unto him, saying, have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to the dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, look upon the heart desires of thy humble servants; and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

The Epistle. Ephes. 5. 1.

BE ye therefore followers of God, as dear children; and walk in love as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you as becometh saints: neither filthiness nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them; for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd, are made manifest, by the light: for whatsoever doth make manifest, is light. Who

The fourth Sunday in Lent.

fore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel. S. Luke 11. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others tempting him, sought of him a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there; and the last state of that man is

worse than the first. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God, and keep it.

The fourth Sunday in Lent.

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds, do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. Amen.

The Epistle. Gal. 4. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh: but he of the free-woman, was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above, is free; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as thou, he that was born after the flesh, persecuted him that was born

after

The fifth Sunday in Lent.

after the spirit; even so it is now. Nevertheless, what faith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Gospel. S. John 6. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the pass-over, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered

them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

The Epistle. Hebr. 9. 11.

CHRIST being come an high Priest of good things to come, by a greater and more perfect tabernacle, not made with hands: that is to say, not of this building; neither by the blood of goats, and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Gospel. S. John 8. 46.

JESUS said, Which of you convinceth me of sin? and if I say the truth, why do

The Sunday next before Easter.

not believe me? He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily verily I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our Father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God; yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day; and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily verily I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and

thy Son our Saviour Jesus to take upon him our sin to suffer death upon the cross, that all mankind should follow the example of his great love; Mercifully grant, may both follow thee of his patience, and made partakers of his glory, through the sacrifice of Christ our Lord. Amen.

The Epistle. Phil. 2.

LET this mind be in you which was also in Jesus: who being in the form of God, thought it not to be equal with God: but emptied himself, and took upon him the form of a servant, and was made in the likeness of men: and found in fashion as a man, humbled himself, and obedient unto death, even unto the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. S. Matth.

WHEN the morrow came, all the chief priests and elders of the people counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pilate the governor. Then

The Sunday next before Easter.

What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field to bury strangers in. Wherefore that field was called, The field of blood unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potters field, as the Lord appointed me) And Jesus stood before the governor; and the governor asked him, saying; Art thou the king of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have

suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, What evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing; but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross

Monday before Easter.

cross. And when they were come unto a place called Golgotha, that is to say, A place of a scull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there: and set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.** Then were there two thieves crucified with him: one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani*: that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took

a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold the vail of the temple was rent in twain, from the top to the bottom: and the earth did quake, and the rocks rent: and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Monday before Easter.

For the Epistle. Isai. 63. 1.

WHO is this that cometh from Edom, with died garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me.

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hem through the deep as
se in the wilderness, that
should not stumble? as a
goeth down into the val-
ne Spirit of the Lord caus-
m to rest: so didst thou
thy people to make thy-
lorious name. Look down
heaven, and behold from
abitation of thy holiness,
f thy glory: Where is thy
nd thy strength, the found-
of thy bowels and of thy
es towards me? Are they

restrained? Doubtless, thou art
our Father, though Abraham
be ignorant of us, and Israel ac-
knowledge us not: Thou, O
Lord, art our Father, our Re-
deemer, thy Name is from ever-
lasting. O Lord, why hast thou
made us to err from thy ways?
and hardened our heart from
thy fear? Return for thy serv-
ants sake, the tribes of thine
inheritance. The people of thy
holiness have possessed it but a
little while: our adversaries
have trodden down thy sanctu-
ary. We are thine: thou never
barest rule over them; they were
not called by thy name.

The Gospel. S. Mark 14. 1.

After two days was the feast
of the pass-over and of un-
leavened bread: and the chief
priests and the scribes sought
how they might take him by
craft, and put him to death. But
they said, not on the feast-day,
lest there be an uproar of the
people. And being in Bethany,
in the house of Simon the leper,
as he sat at meat, there came a
woman having an alabaster-box
of ointment of spikenard, very
precious, and she brake the box,
and poured it on his head. And
there were some that had indig-
nation within themselves, and
said, Why was this waste of the
ointment made? for it might
have been sold for more than
three hundred pence, and have
been given to the poor: and
they murmured against her.
And Jesus said, Let her alone,
why trouble ye her? she hath
wrought a good work on me.
For ye have the poor with you
always, and whensoever ye will,
ye may do them good; but me
ye have not always. She hath
done what she could: she is
come aforehand to anoint my
body to the burying. Verily I
say

Monday before Easter.

I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the pass-over, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the pass-over? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him: and where-soever he shall go in, say ye to the good man of the house, The master saith, Where is the guest-chamber, Where I shall eat the pass-over with my disciples? And he will shew you a large upper room furnished, and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the pass-over. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dipperth with me in the dish. The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed! good

were it for that man if he had never been born! And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily, I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus said unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus said unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him, Peter and James and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee:

take

Monday before Easter.

take away this cup from me : nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation : The spirit truly is ready, but the flesh is weak. And again he went away, and prayed and spake the same words. And when he returned, he found them asleep again; (for their eyes were heavy :) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest : it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, Let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas one of the twelve, and with him a great multitude with swords and staves from the chief priests, and the scribes, and the elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master, and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves to take me? I was daily with you in the temple, teaching, and ye took me not : but the scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain

young man, having a linen cloth cast about his naked body; and the young men laid hold on him : and he left the linen cloth and fled from them naked. And they led Jesus away to the high priest; and with him were fabled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest : and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought witness against Jesus to put him to death; and found none. I many bare false witness against him, but their witness agreed not together. And there are certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, sayest thou nothing? and he answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ the Son of the blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? we have heard the blasphemy what think ye? And they condemned him to be guilty of death. And some began to laugh at him, and to cover his face, and to buffet him, and to smite him, and to say unto him, Prophesy; and the servants did strike him with

Tuesday before Easter.

palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle. Isai. 50. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo,

they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, and walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay on his God. Behold, all ye kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. S. Mark 15. 1.

AND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest it. And the chief priests accused him many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold, how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at the feast he released unto them one prisoner whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection on with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? (for he knew that the chief priests had delivered him for envy.) But the chief priests moved the people, that he should rather

Wednesday before Easter.

Barabbas unto them. And he answered, and said again unto them, what will ye then?

I shall do unto him whom ye call the King of the Jews? They cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. So Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him to be crucified. And the soldiers led him away into the hall called pretorium; and they call together the whole band. And they clothed him with purple, and fastened a crown of thorns, and smote it about his head, and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did buffet upon him, and bowing on their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to be crucified. And they cometh one Simon a Cyrenian, who was led by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink, wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written on the right hand, JESUS THE KING OF THE JEWS. And with him they crucified two thieves, the one on his right hand, and the other on

his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by, railled on him, wagging their heads, and saying, Ah, thou, that destroyest the temple, and buildest it in three days, save thy self, and come down from the cross. Likewise also the chief priests mocking, said among themselves, with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is being interpreted, My God, my God, why hast thou forsaken me? and some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain, from the top to the bottom. And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly, this man was the Son of God.

Wednesday before Easter.

The Epistle. Hebr. 9. 16.

Where a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength.

strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood : for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves, and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood ; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these ; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true ; but into heaven it self, now to appear in the presence of God for us : nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others : for then must he often have suffered since the foundation of the world : but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgement : so Christ was once offered to bear the sins of many ; and unto them that look for him, shall he appear the second time without sin unto salvation.

The Gospel. S. Luke 22. 1.

NOW the feast of unleavened bread drew nigh, which is called the Pass-over. And the

chief priests and scribes how they might kill him they feared the people. entered Satan into Judas named Iscariot, being number of the twelve : went his way, and came with the chief priests and traitors how he might betray unto them. And they were and covenanted to give money. And he promised sought opportunity to him unto them in the abominable multitude. Then came the day of unleavened bread the pass-over must be. And he sent Peter and saying, Go, and prepare pass-over, that we may eat they said unto him, Where thou that we prepare ? he said unto them, Behold ye are entered into the there shall a man meet bearing a pitcher of water follow him into the house he entereth in ; and ye follow unto the good-man house, The Master said thee, Where is the guest chamber, where I shall eat there over with my disciples ? shall shew you a large room furnished ; there ready. And they went found as he had said unto and they made ready there over. And when they were come, he sat down, and twelve Apostles with him he said unto them, With I have desired to eat there over with you before I die. For I say unto you, I shall no more eat thereof, until fulfilled in the kingdom. And he took the cup, and thanks, and said, Take and divide it among yourselves. I say unto you, I will not drink of the fruit of the vine ;

Wednesday before Easter.

kingdom of God shall come. And he took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup, after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth, as it was determined; but woe unto that man by whom he is betrayed! And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both in-

to prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then he said he unto them, but now that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, That that is written, must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared unto him an angel from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood, falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Watch and pray, lest ye enter into temptation. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and

Thursday before Easter.

near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? and one of them smote a servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests and captains of the temple, and the elders which were come to him, Be ye come out against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house: and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sat down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man I know not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou

shalt deny me thrice. And Peter went out and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? and many other things blasphemously spake they against him. And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Thursday before Easter.

The Epistle. 1 Cor. 11. 17.

IN this that I declare unto you, I praise you not; that ye come together, not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you; that they who are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of God, and

shame

Thursday before Easter.

shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord; that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread; and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

The Gospel. S. Luke 23. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found

this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, That himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people teaching throughout all Jewry beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate, and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me as one that perverteth the people; and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and lo, nothing

worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenean, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a

green tree, what in the dry? And also two other with him to be crucified. And when they came to the place which they called Calvary, there they fastened him to the cross, and the malefactor to the right hand, and the other to the left. Thine Father, forgive them, for they know not what they do. And when they had parted him, they cast lots. And they beholding: and with them deriding him. He saved others: himself, if he be the chosen of God. And also mocked him, and offering him, and saying, if thou be the King of the Jews, save thyself. And a superscription also they put over him in letters of Greek, and Latin, and Hebrew, saying, THIS IS THE KING OF THE JEWS. And on the factors which were crucified on him, saying, Thou Christ, save thyself, and the other answer him, saying, Dost thou God, seeing thou hast the same condemnation? indeed justly: for thou hast the due reward. but this man hath done us no harm. And he said, Lord, remember me when thou comest into thy kingdom. Jesus said unto him, I say unto thee, Thou shalt be with me in paradise. It was about the sixth hour, there was darkness over the earth, until the ninth hour. And the sun was eclipsed: the vail of the temple was rent in the midst. And he had cried with a loud voice, Father, into

Good Friday.

commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things.

Good Friday. The Collects.

Almighty God, we beseech thee graciously to behold this thy Family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted, and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks; and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock,

that they may be saved among the remnant of the true Israelites, and he made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

The Epistle. Hebr. 10. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will O God. Above, when he said Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. But thou

Easter Even.

unto them, Shall I crucify your King? The chief priests answered, We have no King but Cesar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away. And he bearing his cross, went forth into a place called, The place of a skull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross; and the writing was JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts; to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son. Then

saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put in upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with his spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

Easter Even.

The Collect.

GRant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corrupt affections, we may be buried with him, and

that through the grave and gate of death, we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pct. 3. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust; (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ; who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.

The Gospel. S. Matth. 27. 57.

WHEN the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene and the other Mary sitting over-against the sepul-

chre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

E A S T E R - D A Y.

At Morning Prayer, instead of the Psalm [O come let us sing, &c.] these Antiphons shall be sung or said.

CH R I S T our pass-over is sacrificed for us: therefore let us keep the feast;

Not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. *1 Cor. 5. 7.*

CH R I S T being raised from the dead, dieth no more; death hath no more dominion over him;

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord. *Rom. 6. 4.*

CH R I S T is risen from the dead: and become the first-fruits of them that slept.

For since by man came death: by man came also the resurrection of the dead.

For

Monday in Easter-week.

For as in Adam all die: even so in Christ all shall be made alive.

1 Cor. 15. 20.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning is now, and ever shall be: world without end. Amen.

The Collect.

Almighty God, who through thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord; who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Epistle. Col. 3. 1.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.

The Gospel. S. John 20. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the

sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did out-run Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lying, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw and believed. For as yet they knew not the Scripture that he must rise again from the dead. Then the disciples went away again unto their own home

Monday in Easter-week.

The Collect.

Almighty God, who through thine only-begotten Son Jesus Christ has overcome death and opened unto us the gate of everlasting life; we humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires so by thy continual help we may bring the same to good effect through Jesus Christ our Lord who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

For the Epistle. Acts 10. 34.

PETER opened his mouth and said, of a truth I perceive that God is no respecter

Tuesday in Easter-week.

bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter-week.

The Collect.

Almighty God who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord; who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end.
Amen.

For the Epistle. Acts 13. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you fear-eth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him: And though they found no cause of death in him, yet desired they Pilate that he should be slain.

And when they had fulfilled that was written of him, they took him down from the tree and laid him in a sepulchre. For God raised him from the dead, and he was seen many days unto them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto our fathers, God hath fulfilled in us their children, that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he who God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that though this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things from which ye could not be justified by the law of Moses. Beware therefore lest that come upon you which is spoken of the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your day, a work which ye shall in no wise believe, though a man declare it unto you.

The Gospel. S. Luke 24. 36.

JESUS himself stood in the midst of them, and said unto them, Peace be unto you.

they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see: for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? and they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the Scriptures; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

A Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. Amen.

The Epistle. 1 S. John.
WHATSOEVER is born overcometh the death, and this is the victory that cometh the world, our faith. Who is he that cometh the world, but believeth that Jesus is the Son of God? This is he that cometh the world, and water and blood, even the Son of Man; not by water only, but by water and blood: and the spirit that beareth witness, because the spirit is true: there are three that bear witness in heaven, the Father, the Son, and the Holy Ghost: and these three are one. And these three that bear witness in the world, the Spirit, and the Water, and the Blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the love of God, which he hath manifested of his Son. He that believeth on the Son of God hath eternal life in himself: he that believeth not God, hath made his name a liar, because he believeth not the record that God gave of his Son. And this is the love of God, that he hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; he that hath not the Son, shall not have life.

The Gospel. S. John 20.
THE same day at the first day of the week, when the doors were shut, where the disciples were gathered for fear of the Jews, Jesus came and stood in the midst, and said, Peace be unto you. And when he had thus said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus unto them again, Peace be unto you, as my Father hath sent me, so send I you. And when

The second and third Sundays after Easter.

this, he breathed on them. said unto them, Receive ye Holy Ghost: Whose-soever ye remit, they are remitted to them; and whose-soever ye retain, they are retained.

The second Sunday after Easter.

The Collect.

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and an ensample of godly life; give us grace, that we may always most thankfully receive this inestimable benefit, and daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen.

The Epistle. 1 S. Pet. 2. 19.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it when ye are buffeted for your faults, ye shall take it patiently? But if when ye do well, ye suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, did not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who himself bare our sins in his own body on the tree; that we being dead to sin, should live unto righteousness; by whose stripes we were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and keeper of your Souls.

The Gospel. S. John 10. 11.

JESUS said, I am the good shepherd; the good shepherd

giveth his life for the sheep: But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth; because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.

The third Sunday after Easter.

The Collect.

Almighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

The Epistle. 1 S. Pet. 2. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme: or unto governors, as unto them that are sent by him

The fourth Sunday after Easter.

him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God that with well-doing ye may put to silence the ignorance of foolish men : as free, and not using your liberty for a cloke of maliciousness : but as the servants of God. Honour all men ; love the brotherhood ; fear God ; honour the king.

The Gospel. S. John 16. 16.

JESUS said to his disciples, A little while and ye shall not see me ; and again, a little while and ye shall see me ; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me ; and again a little while and ye shall see me ; and, Because I go to the Father ? They said therefore, What is this that he saith, A little while ? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall not see me ; and again, a little while and ye shall see me ? Verily verily I say unto you, That ye shall weep and lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

The fourth Sunday after Easter.

The Collect.

O Almighty God, who alone canst order the unruly wills

and affections of sinful men. Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise : that so among the sundry and manifold changes of the world, hearts may surely there be fixed where true joys are to be found, through Jesus Christ Lord. Amen.

The Epistle. S. James 1. 17

EVERY good gift and every best gift is from above, cometh down from the Father of lights, with whom is no variableness, neither shadow turning. Of his own will gat he us with the word of truth, that we should bring forth the first fruits of his creature. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath : for the wrath of man worketh not the righteousness of God. Wherefore lay apart all uncleanness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

The Gospel. S. John 16. 5.

JESUS said unto his disciples, Now I go my way to him that sent me ; and none of you asketh me. Whither goest thou ? But because I have said these things unto you ; sorrow hath filled your heart. Nevertheless I tell you the truth ; it is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement : Of sin, because they believe not on me ; of righteousness, because I go to my Father, and ye see me no more ; of judgement, because the prince

The fifth Sunday after Easter. The Ascension Day.

For this world is judged. I have
many things to say unto you,
but ye cannot hear them now.
Howbeit, when he, the Spirit of
truth, is come, he will guide
you into all truth: for he shall
not speak of himself; but what-
soever he shall hear, that shall
he speak: and he will shew you
things to come. He shall glorify
me: for he shall receive of mine,
and shall shew it unto you. All
things that the Father hath are
mine: therefore said I, that he
shall take of mine, and shall
shew it unto you.

The fifth Sunday after Easter.

The Collect.

O Lord, from whom all good
things do come; Grant to
thy humble servants, that by
thy holy inspiration we may
think those things that be good,
and by thy merciful guiding
may perform the same, through
our Lord Jesus Christ. *Amen.*

The Epistle. S. James 1. 22.

BE ye doers of the word, and
not hearers only, deceiving
our own selves. For if any be
hearer of the word, and not a
doer, he is like unto a man be-
holding his natural face in a
mirror: for he beholderh himself,
and goeth his way, and straight-
way forgetteth what manner of
man he was. But whoso look-
eth into the perfect law of liber-
ty, and continueth therein; he
being not a forgetful hearer,
but a doer of the work, this man
shall be blessed in his deed. If
any man among you seem to be
religious, and bridlieth not his
tongue, but deceiveth his own
heart, this man's religion is vain.
Pure religion, and undefiled be-
fore God and the Father, is this,
to visit the fatherless and wid-
ows in their affliction, and to
keep himself unspotted from the
world.

The Gospel. S. John 16. 23.

VERILY verily I say unto you,
Whatsoever ye shall ask the
Father in my name, he will give
it you. Hitherto have ye asked
nothing in my name: Ask, and
ye shall receive, that your joy
may be full. These things have
I spoken unto you in proverbs:
the time cometh when I shall
no more speak unto you in
proverbs, but I shall shew you plain-
ly of the Father. At that day
ye shall ask in my name; and I
say not unto you, That I will
pray the Father for you: for the
Father himself loveth you, be-
cause ye have loved me, and
have believed that I came out
from God. I came forth from
the Father, and am come into
the world: again, I leave the
world, and go to the Father.
His disciples said unto him, Lo,
now speakest thou plainly, and
speakest no proverb: Now are
we sure that thou knowest all
things, and needest not that any
man should ask thee: by this
we believe that thou camest forth
from God. Jesus answered them,
Do ye now believe? Behold, the
hour cometh, yea, is now come,
that ye shall be scattered every
man to his own, and shall leave
me alone: and yet I am not al-
one, because the Father is with
me. These things I have spoken
unto you, that in me ye might
have peace. In the world ye
shall have tribulation; but he of
good cheer; I have overcome the
world.

The Ascension day.

The Collect.

GRANT, we beseech thee,
Almighty God, that like as
we do believe thy only-begotten
Son our Lord Jesus Christ to
have ascended into the heavens;
so we may also in heart and
mind

mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

For the Epistle. Acts 1. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power: but ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said,

Ye men of Galilee, ye gazing up into heaven, see the same Jesus which is taken up from you into heaven, shall so come in like manner, and shall be seen of you in like manner.

The Gospel. S. Matthew.
JESUS appeared unto them, as they sat, and upbraided them with their unbelief and hardness of heart, because they believed not that Jesus should rise again, whom he said should so come. And he said unto them, Go ye into all the world, and preach the Gospel to every creature: He that is baptized, shall be saved, but he that believeth not, shall be damned. And these signs shall follow them that shall believe: In my Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall hurt them; they shall lay hands on the sick, and they shall be healed. So then after he had spoken unto them, he received up into heaven, and sat on the right hand of God: and they went forth every where, preaching the Gospel with them, and confirming the word with signs following.

Sunday after Ascension.

The Collect.

O God the King of glory, thou hast exalted thy Son Jesus Christ with glory unto thy kingdom. We beseech thee, O Lord, send down thy Holy Ghost to comfort us, and exalt us unto the Father, whither our Saviour Jesus Christ is gone before; who reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

W H I T - S U N D A Y .

The Epistle. 1 S. Pet. 4. 7.

THE end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God: if any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. *Amen.*

The Gospel. S. John 15. 26.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father nor me: but these things have I told you, that when the time shall come, ye may remember that I told you of them.

W H I T - S U N D A Y .

The Collect.

GOD, who as at this time, didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judge-

ment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 2. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place: And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians; we do hear them speak in our own tongues the wonderful works of God.

The Gospel. 1. S. John 14. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall

give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear, is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Fa-

ther : for my Father
than I. And now I be
before it come to pass
it is come to pass y
lieve. Hereafter I w
much with you : fo
of this world cometh
nothing in me. But
world may know the
Father; and as the
me commandment, c

Monday in Wichita

The Collect.

GOD, who as a
didst teach the h
faithful people, by
to them the light o
Spirit; Grant us b
Spirit to have a right
in all things, and ever
joice in his holy comfo
the merits of Ch:ist
Saviour, who liveth a
with thee in the unity
Spirit, one God, wor
end. *Amn.*

For the Epistle. A &

THEN Peter o
mouth and said,
I perceive that God
specter of persons ; b
nation he that seareth
worketh righteousness
cepted with him.
which God sent unto
ren of Israel, preach
by Jesus Christ, (he
all;) that word, I say
which was published
out all Judea, and b
Galilee, after the Bapt
John preached ; how
ointed Jesus of Naza
the Holy Ghost and w
who went about do
and healing all that
pressed of the devil :
was with him. And w
nesses of all things wh
both in the land of the
in Jerusalem : whom

Tuesday in Whitsun week.

and hanged on a tree: Him God raised up the third day, and shewed him openly: not to all the people, but unto witnesses chosen before of God; even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Gospel. S. John 3. 16.

GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned; but he that believeth not, is condemned already; because he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, That light is come into the world, and men loved darkness rather

than light, because their deeds were evil. For every one that doeth evil hateth the light; neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun-week.

The Collect.

GOD, who as at this time, didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour; who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 8. 14.

WHEN the Apostles, who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them that they might receive the Holy Ghost. For as yet he was fallen upon none of them; only they were baptized in the Name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

The Gospel. S. John 10. 1.

Verily verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep: to him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth

them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice: and a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily verily, I say unto you, I am the door of the sheep; all that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

TRINITY-SUNDAY.

The Collect.

Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee that thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities; who livest and reignest one God, world without end.
Amen.

For the Epistle. Rev. 4. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in hea-

ven, and one sat on it: and he that sat, was seen like a jasper and stone; and there was round about the throne like unto an emerald. . . about the throne were twenty seats; and upon I saw four and twenty sitting clothed in white, and they had on their crowns of gold. And throne proceeded light thunderings, and voices: there were seven lambs burning before the throne are the seven Spirits. And before the throne a sea of glass, like unto crystal, and in the midst of the throne and round about the throne four beasts full of eyes, and behind: and the first was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like an eagle. And the four and twenty elders fall down before him; and they were sitting within; and they refused not to worship him day and night, saying, Holy Lord God Almighty, was, and is, and is to come. And when those beasts saw him that sat on the throne, they lived for ever and ever, and twenty elders fall down before him that sat on the throne and worship him that liveth for ever; and they had crowns before the throne, saying, Thou art worthy to receive glory and honour, and power: for thou hast created all things, and for thy name they are and were created.

The Gospel. S. John.

THERE was a man of the Pharisees named Nicodemus a ruler of the Jews:

came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher from God : for no man can do these miracles, that thou doest, except God be with him. He answered and said unto him, Verily verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit, is Spirit. He answered and said unto him, How can things be so? Jesus answered and said unto him, Art thou a Master of Israel, and knowest these things? Verily verily I say unto thee, We speak that we know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe me if I say of heavenly things? No man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him, should not perish, but have eternal life.

The first Sunday after Trinity.

The Collect.

GOD, the strength of all them that put their trust in thee, mercifully accept our prayers: and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments, we may please thee both in will and deed, through Jesus Christ our Lord. Amen.

The Epistle. 1 S. John 4. 7.

BELOVED, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment.

E.

The Second Sunday after Trinity.

ment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: he that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God, love his brother also.

The Gospel. S. Luke 16. 19.

THERE was a certain rich man who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom: and he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you, cannot; neither can they pass to us, that would

come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

The Second Sunday after Trinity.

The Collect.

O LORD, who never failest to help and govern them whom thou dost bring up in thy steadfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. Amen.

The Epistle. 1 S. John 3. 13.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But who so hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed,
and

The third Sunday after Trinity.

I in truth. And hereby we
ow that we are of the truth,
I shall assure our hearts be-
e him: for if our heart con-
nn us, God is greater than

heart, and knoweth all
igs. Beloved, if our heart
demn us not, then have we
fidence towards God: And
atsoever we ask, we receive
him, because we keep his
amandments, and do those
igs that are pleasing in his
it. And this is his command-
nt, That we should believe
the Name of his Son Jesus
rist, and love one another, as
gave us commandment. And
that keepeth his command-
nts dwelleth in him, and he
in: and hereby we know
t he abideth in us, by the
rit which he hath given us.

The Gospel. S. Luke 14. 16.

Certain man made a great
supper, and bade many;
I sent his servant at supper-
ie to say to them that were
den, Come, for all things are
ready. And they all with-
e consent began to make ex-
e: The first said unto him, I
ve bought a piece of ground,
I must needs go and see it;
I pray thee have me excused:
And another said, I have bought
a yoke of oxen, and I go to
owe them; I pray thee have
me excused: And another said,
I have married a wife, and there-
fore I cannot come. So that ser-
vant came, and shewed his lord
these things. Then the master
of the house, being angry, said
his servant, Go out quickly
into the streets and lanes of the
city, and bring in hither the
poor, and the maimed, and the
blind, and the blind. And the ser-
vant said, Lord, it is done as
thou hast commanded, and yet
there is room. And the lord said

unto the servant, Go out into
the highways and hedges, and
compel them to come in, that
my house may be filled: For I
say unto you, that none of those
men which were bidden shall
taste of my supper.

The third Sunday after Trinity.

The Collect.

O LORD, we beseech thee
mercifully to hear us; and
grant that we, to whom thou
hast given an hearty desire to
pray, may by thy mighty aid be
defended and comforted in all
dangers and adversities, through
Jesus Christ our Lord. Amen.

The Epistle. 1 S. Pet. 5. 5.

ALL of you be subject one
to another, and be clothed
with humility; for God resist-
eth the proud, and giveth grace
to the humble. Humble your-
selves therefore under the migh-
ty hand of God, that he may
exalt you in due time; casting
all your care upon him; for he
careth for you. Be sober, be vi-
gilant: because your adversary
the devil, as a roaring lion, walk-
eth about seeking whom he may
devour: whom resist stedfast in
the faith; knowing that the same
afflictions are accomplished in
your brethren that are in the
world. But the God of all grace,
who hath called us unto his e-
ternal glory by Christ Jesus, af-
ter that ye have suffered awhile,
make you perfect, stablish,
strengthen, settle you: To him
be glory and dominion for ever
and ever. Amen.

The Gospel. S. Luke 15. 1.

THEN drew near unto him
all the Publicans and sinners
for to hear him. And the Pha-
risees and scribes murmured,
saying, This man receiveth sin-
ners, and eateth with them. And
he spake this parable unto them
sayin'

The fourth Sunday after Trinity.

saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders rejoicing: And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

The Epistle. Rom. 8. 18.

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the

manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now: And not only they, but ourselves also which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

The Gospel. S. Luke 6. 36.

BE ye therefore merciful: as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over shall men give unto your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

The fifth and sixth Sundays after Trinity.

Fifth Sunday after Trinity.

The Collect.

ALMIGHTY O Lord, we beseech thee, that the course of this life may be so peaceably ordered by thy governance, that thy Church may joyfully serve in all godly quietness, through Jesus Christ our Lord.

The Epistle. 1 S. Pet. 3. 8.

Ye all of one mind, having compassion one of another; as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and avoid death, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and pursue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. And who is he that will curse you, if ye be followers of what is good? But and if ye suffer for righteousness sake, ye are blessed; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

The Gospel. S. Luke 5. 1.

When Jesus came to pass, that as the people pressed upon him to hear the Word of God, he stood on the lake of Gennesareth, and saw two ships standing by the lake; but the fishermen were gone out of them, and were mending their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little into the land: and he sat down, and taught the people out of the

ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckened unto their partners, which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James and John the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all and followed him.

The sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee, such good things as pass man's understanding: Pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen.

The Epistle. Rom. 6. 3.

KNOW ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death:

man; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.

The Gospel. S. Matth. c. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgement. But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and

then come and agree with thy brother quickly, whiles thou art with him: lest the adversary deliver thee to the officer, and thou shalt be cast into prison. Verily I say unto thee, Thou shalt not come out thence, until thou hast paid the uttermost farthing.

The seventh Sunday

The Col.

LORD of all power, who art the author of all good things, increase in us true righteousness with all of thy great mercies the same, through our Lord. Amen.

The Epistle. Ro.

I speak after the manner of men, because of the weakness of your flesh: ye have yielded your members unto uncleanness, and unto iniquity; ye have yielded your members unto righteousness, unto holiness, when ye were free from sin, ye were free from sin. What fruit have those things whereof ye are ashamed? for the fruit of those things is death. But the fruit of righteousness is made free from sin, servants to God, yielding fruit unto holiness, and everlasting life. For the fruit of sin is death: but the fruit of God is eternal life through Jesus Christ our Lord.

The Gospel. S. M.

IN those days Jesus being very great in power and signs, he sent his disciples unto him, to them, I have sent the multitude, because

The eighth and ninth Sundays after Trinity.

been with me three days, have nothing to eat: and send them away fasting to their own houses, they will faint in the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men bread here in the wilderness? And he asked them, How many loaves have ye? And they answered, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks: and he broke, and gave to his disciples to set before them; and they set them before the people. And they had a few small fishes: he blessed, and commanded them also before them. So they did eat, and were filled: and they took up of the broken bread that was left seven baskets. And they that had eaten were about four thousand. And he sent them away.

*Eighth Sunday after Trinity.
The Collect.*

God, whose never failing providence ordereth all things both in heaven and earth; humbly beseech thee to put away from us all hurtful things, to give us those things which are profitable for us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 8. 12.

Brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye are dead to the flesh, the Spirit do mortify the deeds of the body ye shall live.

For as many as are led by the Spirit of God, they are the children of God. For ye have not received the spirit of bondage to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father,

The Spirit itself beareth witness with our Spirit that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

The Gospel. 3. Matth. 7. 15.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

*The ninth Sunday after Trinity.
The Collect.*

GRANT to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful, that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 10. 1.

BRETHREN, I would not that ye should be ignorant how that all our fathers were under the cloud: and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat; and did all drink the

The tenth Sunday after Trinity.

the same spiritual drink. For they drank of that spiritual rock that followed them: and that rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them: as it is written, The people sat down to eat and to drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. S. Luke 16. 1.

JESUS said unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship: for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for

my lord taketh away from me the stewardship; I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitation!

The tenth Sunday after Trinity.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 12. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say, that Jesus is the Lord, but by the Holy Ghost

Not

The eleventh Sunday after Trinity.

Now, there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge, by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing, by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

The Gospel. St. Luke 19. 41.

AND when he was come near, he beheld the city, and wept over it; saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves. And he taught daily in the temple;

The eleventh Sunday after Trinity.

The Collect.

O God, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 15. 1.

BRETHREN, I declare unto you, the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: and that he was buried, and that he rose again the third day according to the Scriptures: and that he was seen of Cephas, then of the twelve. After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the Apostles. And last of all he was seen of me also; as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

The Gospel. S. Luke 18. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself; God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased: and he that humbleth himself shall be exalted.

The twelfth Sunday after Trinity.

The Collect.

A Almighty and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

The Epistle. 2 Cor. 3. 4.

SUCH trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God, who also hath made us able ministers of the New Testament, not of the letter, but of the spirit: for the letter kill-

eth, but the spirit giveth life. But if the ministration of the letter was glorious, so that the children of Israel could not behold the face of Moses: glory of his countenance was to be done how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more the ministration of righteousness exceedeth in glory.

The Gospel. S. Mark 7.

JESUS departing from the coasts of Tyre and Sidon came unto the sea of Galilee through the midst of the multitude of Decapolis. And there came unto him one that was deaf and had an impediment in his speech: and they besought him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue. And looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the tongue of him which was dumb was loosed, and he spake plain. And he charged them that they should not tell: but the more they preached. And he marvelled that they should publish it, beyond measure astonishing them. He hath done all things well: he maketh both the deaf to hear, and the dumb to

The thirteenth Sunday after Trinity.

The Collect.

A Almighty and merciful God, of whose only gift we are made partakers: Grant, we beseech thee, that thy faithful people may so faithfully follow thee, that we may so faithfully

in this life, that we fail finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*
The Epistle. Gal. 3. 16.

O Abraham and his seed were the promises made. Faith not, And to seeds, as any; but as of one; And of seed, which is Christ. And I say, That the covenant was confirmed before of in Christ, the law, which four hundred and thirty years after, cannot disannul, it should make the promise of no effect. For if the inheritance be of the law, it is no inheritance of promise: but God gave it to Abraham by promise. Therefore then serveth the law?

It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one: but God is. Is the law then against the promises of God? God forbid: if there had been a law, which could have given life, verily righteousness should have been by the law. But the law hath concluded all men under sin, that the promise by faith of Jesus Christ might be to them that believe.

Gospel. S. Luke 10. 23.
Blessed are the eyes which have seen the things that ye see; and ye say, Tell you that many prophets and kings have desired to see these things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. Behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou?

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

*The fourteenth Sunday after
Trinity.*

The Collect.

A Almighty and everlasting God, give unto us the increase of faith, hope, and charity.

The fifteenth Sunday after Trinity.

rity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 5. 16.

I Say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts.

The Gospel. S. Luke 17. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, *when he saw that he was heal-*

ed, turned back, and with a loud voice glorified God, and fell down on his face at his feet giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

The Collect.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy: And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 6. 11.

YE see how large a letter I have written unto you with mine own hand. As many a desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus

The sixteenth Sunday after Trinity.

Jesys. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel. S. Matth. 6. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? consider the lilies of the field how they grow: they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Where withal shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof,

The sixteenth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord, Amen.

The Epistle. Ephes. 3. 13.

I Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

The Gospel. S. Luke 7. 11.

AND it came to pass the day after, that Jesus went into a city called Nain: and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city were with her. And when the L

The seventeenth and eighteenth Sundays after Trinity.

her, he had compassion on her, and said unto her, Weep not. And he came and touched the er: and they that bare him cod still. And he said, Young an, I say unto thee, Arise. And : that was dead sat up, and be- in to speak: and he delivered m to his mother. And there me a fear on all: and they glo- fied God, saying, That a great ophet is risen up among us; d, That God hath visited his ople. And this rumour of him ent forth throughout all Ju- a, and throughout all the re- on round about.

The seventeenth Sunday after Trinity.

The Collect.

ORD, we pray thee, that thy grace may always prevent id fellow us; and make us con- ually to be given to all good orks, through Jesus Christ our ord. *Amen.*

The Epistle. Ephes. 4. 1.

Therefore the prisoner of the Lord beseech you, that ye talk worthy of the vocation herewith ye are called, with lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of our calling; one Lord, one faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. S. Luke 14. 1.

It came to pass as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers

and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him: And he that bade thee and him, come, and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go, and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher. Then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 1. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him in all utterance,

The nineteenth Sunday after Trinity.

erance, and in all knowledge : even as the testimony of Christ was confirmed in you. So that ye come behind in no gift ; waiting for the coming of our Lord Jesus Christ : who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel. S. Matth. 22. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law ? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ ? whose son is he ? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool ? If David then call him Lord, how is he his son ? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

The nineteenth Sunday after Trinity.

The Collect.

O GOD, forasmuch as without thee we are not able to please thee ; Mercifully grant

that thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. 4. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind ; having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart : who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus : That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts ; and be renewed in the spirit of your mind ; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour : for we are members one of another. Be ye angry, and sin not : let not the sun go down upon your wrath : neither give place to the devil. Let him that stole steal no more ; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil

The twentieth Sunday after Trinity.

evil-speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another; even as God for Christ's sake hath forgiven you.

The Gospel. S. Matth. 9. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer: thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier? to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

The twentieth Sunday after Trinity.

The Collect.

O Almighty and most merciful God, of thy bountiful goodness, keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, be-

cause the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

The Gospel. S. Matth. 22. 1.

JESUS said, The kingdom of heaven is like unto a certain king which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandize: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Goe ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in

The twenty-first and twenty-second Sundays after Trinity.

in to see the guests, he saw there a man which had not on a wedding-garment: And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The twenty-first Sunday after Trinity.

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people, pardon and peace; that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 6. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace: above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word

of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel; for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

The Gospel. S. John. 4. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did when he was come out of Judea into Galilee.

The twenty-second Sunday after Trinity.

The Collect.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy

The three and twentieth Sunday after Trinity

thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. Amen.

The Epistle. Phil. 1. 3.

I Thank my God upon every remembrance of you, always in every prayer of mine for you all, making request with joy, for your fellowship in the Gospel from the first day until now: being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye are all partakers of my grace. For God is my record how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. S. Matth. 18. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him, who owed him ten thou-

sand talents. But for he had not to pay, his lord commanded him to be sold, with wife and children, and all he had, and payment. The servant therefore and worshipped his lord, and said, I will pay thee all that thou wilt. But the same servant went out, and found one of his fellows, who owed him a hundred pence: and he caught him, and took him by the throat, saying, Pay me that thou owest. And his fellow fell down at his feet, saying, Have patience with me, and I will pay thee. And he would not, but went and cast him into prison, till he should pay the debt. When his fellow saw what was done, he was sorry, and came and said unto his lord all that he had done. Then his lord, after he had called him, said unto him, Thou wicked servant, I forgive thee all that debt, for thou didst say, Have patience with me, and I will pay thee. Shouldest thou not have had compassion on thy fellow-servant, even as I had compassion on thee? and thou didst not, thou wicked servant, I deliver thee unto the tormentors, till thou shalt pay all that was due unto me. Likewise shall my Father do also unto you, if ye do not forgive your hearts their trespasses.

The three and twentieth Sunday after Trinity

The Collect

O GOD, our strength, who art the author of all godline

The four and twentieth Sunday after Trinity.

we beseech thee, to hear the devout prayers of thy Church; and grant that these things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 3. 17.

BRETHREN, be followers together of me, and mark them who walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. For our conversation is in heaven; from whence also we look for the Saviour the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel. S. Matth. 22. 15.

THEN went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the

things which are Cesar's; and unto God, the things that are God's. When they had heard these words, they marvelled and left him, and went their way.

*The four and twentieth Sunday after Trinity.
The Collect.*

O Lord, we beseech thee absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

The Epistle. Col. 1. 3.

WE give thanks to God, and the Father of our Lord Jesus Christ, praying always for you; since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth: As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing; being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power

The twenty-fifth Sunday after Trinity.

unto all patience and long-suffering, with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. S. Matth. 9. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. And behold a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in and took her by the hand, and the maid arose. And the same hereof went abroad into all that land.

The twenty-fifth Sunday after Trinity.

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people, that they plentifully bringing forth the fruit of good works, may of thee be plentifully rewarded, through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. 23. 5.

BEhold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his Name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.** Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth who brought up the children of Israel out of the land of Egypt; but, The Lord liveth, who brought up and who led the seed of the house of Israel out of the north country, and from all countries, whither I had driven them; and they shall dwell in their own land.

The Gospel. S. John 6. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two-hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here which hath five barley-leaves, and two small fishes: but what are they among so many? And Jesus said, make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much

Saint Andrew's Day.

nuch as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

[If there be any more Sundays before Advent Sunday, the Service of some of those Sundays that were omitted after the Epiphany, shall be taken in, to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided, that this last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.

Saint Andrew's Day.

The Collect.

Almighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay: Grant unto us all, that we being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 10. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth into righteousness, and with the mouth confession is made into salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For here is no difference between

the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long have I stretched forth my hands unto a disobedient and gain-saying people.

The Gospel S. Matth. 4. 18.

JESUS walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence he saw other two bre.

Saint Thomas the Apostle.

brethren, James the Son of Zebedee, and John his brother, in a ship with Zebedee their father mending their nets: and he called them. And they immediately left their ship and their father, and followed him.

Saint Thomas the Apostle.

The Collect.

ALMIGHTY and everliving God, who for the more confirmation of the Faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection: Grant us so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ; to whom with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The Epistle. Ephes. 2. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

The Gospel. S. John 20. 24.

Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into *this side, I will not believe.* And

The Conversion of S

after eight days again
ples were within, and
with them. Then ca
the doors being shut,
in the midst, and said,
unto you. Then saith h
mas, Reach hither th
and behold my hands:
hither thy hand, and
into my side; and be
less, but believing. And
answered and said unto
Lord and my God. J
unto him, Thomas, be
hast seen me, thou ha
ed: blessed are they
not seen, and yet have
And many other signs
Jesus in the presence o
ciples, which are not v
this book. But these are
that ye might believe t
is the Christ, the Son
and that believing ye m
life through his Name.

The Conversion of Sain

The Collect.

O GOD, who thro
preaching of the b
postle Saint Paul, ha
the light of the Gospel
throughout the world;
we beseech thee, that w
his wonderful conversio
membrane, may shew
thankfulness unto thee
same, by following the
trine which he taught,
Jesus Christ our Lord.

For the Epistle. Acts.

AND Saul yet breat
threatnings and
against the disciples of t
went unto the high pri
desired of him letters to
cus to the synagogues,
he found any of this wa
ther they were men or
he might bring them bo
to Jerusalem. And as
neyed, he came near

The Conversion of Saint Paul.

and suddenly there shined
and about him a light from
aven. And he fell to the earth,
d heard a voice, saying unto
n, Saul, Saul, why persecutest
ou me? and he said, Who art
ou, Lord? and the Lord said,
am Jesus whom thou persecutest: It is hard for thee to
k against the pricks. And he
mbing and astonished, said,
rd, what wilt thou have me
do? And the Lord said unto
n, Arise, and go into the city,
d it shall be told thee what
ou must do. And the men
hich journeyed with him, stood
echless, hearing a voice, but
ing no man. And Saul arose
om the earth: and when his
es were opened, he saw no
an: but they led him by the
nd, and brought him into Da-
ascus. And he was three days
thout sight, and neither did
t nor drink. And there was a
rtain disciple at Damascus,
med Ananias; and to him
d the Lord in a vision, Ana-
is. And he said, Behold, I am
re, Lord. And the Lord said
to him, Arise, and go into the
et which is called Straight,
d enquire in the house of Ju-
s for one called Saul of Tar-
s: for behold, he prayeth; and
th seen in a vision a man
med Ananias coming in, and
ting his hand on him, that
might receive his sight. Then
anias answered, Lord, I have
ard by many of this man, how
uch evil he hath done to thy
nts at Jerusalem. And here
hath authority from the chief
iests to bind all that call on
y Name. But the Lord said
to him, Go thy way: for he
a chosen vessel unto me, to
ar my Name before the Gen-
es, and kings, and the chil-
en of Israel. For I will shew

him how great things he must
suffer for my Name's sake. And
Ananias went his way, and en-
tered into the house; and put-
ting his hands on him, said, Bro-
ther Saul, the Lord, even Jesus
that appeared unto thee in the
way as thou camest, hath sent
me that thou mightest receive
thy sight, and be filled with the
Holy Ghost. And immediately
there fell from his eyes as it had
been scales: and he received
sight forthwith, and arose, and
was baptized. And when he had
received meat, he was strength-
ened. Then was Saul certain
days with the disciples which
were at Damascus. And straight-
way he preached Christ in the
synagogues, that he is the Son
of God. But all that heard him
were amazed, and said, Is not
this he that destroyed them
which called on this Name in
Jerusalem, and came hither for
that intent that he might bring
them bound unto the chief
priests? But Saul increased the
more in strength, and con-
founded the Jews which dwelt
at Damascus, proving that this
is very Christ.

The Gospel. S. Matth. 19. 27.

PETER answered and said un-
to Jesus, Behold, we have
forsaken all and followed thee:
what shall we have therefore?
And Jesus said unto them, Veri-
ly I say unto you, that ye which
have followed me in the regene-
ration, when the Son of man
shall sit in the throne of his glo-
ry, ye also shall sit upon twelve
thrones, judging the twelve
tribes of Israel. And every one
that hath forsaken houses, or
brethren, or sisters, or father,
or mother, or wife, or children,
or lands, for my Name's sake,
shall receive an hundred fold,
and shall inherit eternal life.

But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the Temple, commonly called, The Purification of Saint Mary, the Virgin.

The Collect.

Almighty and everliving God, we humbly beseech thy Majesty, that as thy only-begotten Son was this day presented in the temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. 3. 1.

BEhold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple; even the messenger of the covenant whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers sope. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgement; and I will be a swift witness against the forcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

The Gospel. S. Luke

AND when the day of purification, according to the law of Moses, was fulfilled, they brought her into Jerusalem to present her to the Lord: (as it is written in the law of the Lord, that every first-born male shall be called holy to the Lord, to offer a sacrifice, to that which is said in the law of the Lord, A pair of doves, or two young pigeons, for a sacrifice, when the parents bring their child into the temple, to do for the custom of the law,) and when she was there, he took her up in his arms, and blessed her, and said, Lord, thou thy servant in peace, according to thy promise. For mine eyes have seen thy salvation, which thou hast promised before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his brethren marvelled at those things which were spoken of him. And he said to Mary his mother, Behold, thy child is set for the fall and rising again of many in Israel: and a sign which shall be given against; (yea, a sword shall pierce through thy own soul,) because of the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, daughter of Phanuel, of the tribe of Aser; she was of a gi-

Saint Matthias's Day.

and had lived with an husband seven years from her virginity : and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things, according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom : and the grace of God was upon him.

Saint Matthias's Day.

The Collect.

O Almighty God, who into the place of the traitor Judas, didst choose thy faithful servant Matthias to be of the number of the twelve Apostles ; Grant that thy Church being always preserved from false Apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 1. 15.

IN those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty ;) Men and brethren, this Scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity ; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all

the dwellers at Jerusalem : inso-much as that field is called in their proper tongue, *Aceldama*, that is to say, the field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein : and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called *Barabas*, who was surnamed *Justus*, and *Matthias*. And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen : that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots : and the lot fell upon Matthias ; and he was numbered with the eleven Apostles.

The Gospel. S. Matth. 11. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father : and no man knoweth the Son but the Father : neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly

The Annunciation of the Virgin Mary. S. Mark
heart : and ye shall find rest un-
to your souls. For my yoke is
easy, and my burden is light.

*The Annunciation of the blessed
Virgin Mary.*

The Collect.

WE beseech thee, O Lord,
pour thy grace into our
hearts ; that as we have known
the Incarnation of thy Son Je-
sus Christ by the message of an
angel ; so by his cross and pas-
sion we may be brought unto
the glory of his resurrection,
through the same Jesus Christ
our Lord. *Amen.*

For the Epistle. Isaiah 7. 10.

Moreover, the Lord spake a-
gain unto Ahaz, saying,
Ask thee a sign of the Lord thy
God ; ask it either in the depth,
or in the height above. But Ahaz
said, I will not ask, neither will
I tempt the Lord. And he said,
Heare ye now, O house of David ;
Is it a small thing for you to
weary men, but will ye weary
my God also ? Therefore the
Lord himself shall give you a
sign ; Behold a Virgin shall con-
ceive, and bear a son, and shall
call his name Immanuel. Butter
and honey shall he eat, that he
may know to refuse the evil,
and choose the good.

The Gospel. S. Luke 1. 26.

AND in the sixth month the
angel Gabriel was sent from
God unto a city of Galilee nam-
ed Nazareth, to a Virgin espous-
ed to a man whose Name was
Joseph, of the house of David ;
and the Virgin's name was Ma-
ry. And the angel came in unto
her, and said, Hail, thou that
art highly favoured, the Lord is
with thee : blessed art thou a-
mong women. And when she
saw him, she was troubled at
his saying, and cast in her mind
what manner of salutation this

should be. And thou
unto her, Fear not,
thou hast found fa-
God. And behold,
conceive in thy w
bring forth a Son, ar
his name Jesus. F
great, and shall be ca
of the Highest : an
God shall give unt
throne of his Father I
he shall reign over t
Jacob for ever ; and
dom there shall be n
said Mary unto the a
shall this be, seeing I
a man ? And the an
ed and said unto her,
Ghost shall come upo
the power of the H
overshadow thee : t
so that holy thing
be born of thee, shal
the Son of God. A
thy cousin Elizabeth,
so conceived a son in
and this is the sixth n
her who was called b
with God nothing sh
possible. And Mary s
the handmaid of the l
unto me according to
And the angel departe

Saint Mark's L

The Collect.

O Almighty God,
instructed thy ho
with the heavenly c
thy Evangelist Saint M
us grace, that being
children carried away
ry blast of vain doctri
be established in th
thy holy Gospel, thr
Christ our Lord. *Ame*

The Epistle. Ephe

UNTO every one
ven grace accorc
measure of the gift
Wherefore he saith, V
ended up on high, he

Saint Philip and Saint James's Day.

vity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

The Gospel. S. John 15. 1.

I Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the

branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered: a man gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you, continue ye in my love. If ye keep my commandments, I shall abide in my love: even though I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

S. Philip and S. James's Day
The Collect.

O Almighty God, whom truth is to know is everlasting life. Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that following the steps of thy holy apostle, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. *Am.*

The Epistle. S. James 1. 1.

JAMES a servant of God, and of the Lord Jesus Christ, the twelve tribes which are scattered abroad, greeting, My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let

Saint John Baptist's Day.

people was added unto the Lord. Then departed Barnabas to Tarsus for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The Gospel. S. John 15. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

Saint John Baptist's Day.

The Collect.

Almighty God, by whose providence thy servant John Baptist was wonderfully born,

and sent to prepare the way of thy Son our Saviour, by preaching of repentance: Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching: and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, through Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah 40. 1.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid; say unto the cities of Judah, Behold your God, Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward

Saint Peter's Day.

is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. S. Luke 1. 57.

ELisabeth's full time came that she should be delivered: and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so: but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill-country of Judea. And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us, in the house of his servant David; as he spake by the mouth of his holy prophets which have been since the world began; that we should

be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways: to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Saint Peter's Day.

The Collect.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock: Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

For the Epistle. Acts 12. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the Church, and he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further

Saint James the Apostle.

Further to take Peter also. Then were the days of unleavened bread. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers bound with two chains: and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up, quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, cast thy garment about thee, and follow me. And he went out and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and passed on through one street: and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel. S. Matth. 16. 13.

WHEN Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying,

Whom do men say, that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Saint James the Apostle.

The Collect.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 11. 27.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to

ten

Saint Bartholomew the Apostle.

send relief unto the brethren which dwelt in Judea : Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel. S. Matth. 20. 20.

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with : but to sit on my right hand and on my left is not mine to give ; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you : but whosoever will be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant : *even as the Son of man came*

not to be ministered unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew the Apostle.

The Collect.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace, truly to believe and to preach thy word ; Grant, we beseech thee, unto thy Church, to love that word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 5. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them : but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women, insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits : and they were healed every one.

The Gospel. S. Luke 22. 24.

AND there was also a strife among them which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them, are called benefactors. But ye shall not be so : but he that is greatest among you, let him be as the younger ; and he that

S. Matthew the Apostle. S. Michael and all Angels.

What is chief, as he that doth serve: for whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations: And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew the Apostle.

The Collect.

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom, to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. 4. 1.

Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shin-

ed in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

The Gospel. S. Matth. 9. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

O Everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order; Mercifully grant, that as thy holy angels alway do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 12. 7.

THERE was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world: he was cast out into the

Saint Luke the Evangelist.

earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel. S. Matth. 18. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences! for it must needs be that offences come; but wo to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is

better for thee to enter into life, halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire: And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire. Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

The Collect.

ALmighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul: May it please thee, that by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. Amen.

The Epistle. 2 Tim. 4. 5.

Watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take

Saint Simon and Saint Jude.

Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Ty-chicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also: for he hath greatly withstood our words.

The Gospel. S. Luke 10. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the Son of peace be there, your peace shall rest upon it; if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

*Saint Simon and Saint Jude,
Epistles.*

The Collect.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made

an holy temple acceptable unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. S. Jude 1.

JUDE the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation: ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel. S. John 15. 17.

THESE things I command you, That ye love one another. If the world hate you, ye know that it hated me before

All Saints Day.

it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my Name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints Day.

The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 7. 2.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthalim were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about

The Communion.

about the throne, and about the elders and the four beasts; and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

The Gospel. S. Matth. 5. 1.

JESUS seeing the multitudes, went up into a mountain: and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the

earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for their's is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

The ORDER for the Administration of the LORD'S SUPPER, OF HOLY COMMUNION.

- ¶ *SO many as intend to be partakers of the holy Communion, shall signify their names to the Curate at least some time the day before:*
- ¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*
- ¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but to remain still in his forwardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.*

The Communion.

¶ *The Table at the Communion-time, having a fair white linen cloth on it, shall stand in the body of the Church, or in the Chancel, at Morning and Evening Prayer are appointed to be said. And the Minister standing at the North-side of the Table, shall say the Lord's Prayer with the Collect following; the People kneeling.*

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. *Amen.*

The Collect.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS: and the people still kneeling, shall after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

GOD spake these words and said, I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship

them: for I the Lord thy am a jealous God, and visit sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them that love me, keep my commandments.

People. Lord, have mercy on us, and incline our hearts to keep this law.

Minist. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will hold him guiltless that taketh his Name in vain.

People. Lord, have mercy on us, and incline our hearts to keep this law.

Minist. Remember that thou shalt keep holy the Sabbath-day. Six days hath the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy on us, and incline our hearts to keep this law.

Minist. Honour thy father and thy mother: that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy on us, and incline our hearts to keep this law.

The Communion.

Minist. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,*

Let us pray.

Almighty God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church, and so rule the heart of thy chosen servant *GEORGE*, our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory; and that we and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through *Jesus Christ our Lord, who with thee*

and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

¶ *Or,*

Almighty and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom; We humbly beseech thee so to dispose and govern the heart of *GEORGE* thy servant, our King and Governor, that in all his thoughts, words and works, he may ever seek thy honour and glory; and study to preserve thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake *Jesus Christ our Lord. Amen.*

¶ *Then shall be said the Collect of the Day. And immediately after the Collect, the Priest shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the---Chapter of---beginning at the---Verse. And the Epistle ended, he shall say, He endeth the Epistle. Then shall be read the Gospel, (the people all standing up,) saying, The Holy Gospel is written in the-----Chapter of-----, beginning at the-----Verse. And the Gospel ended, shall be sung or said the Creed following, the People still standing as before.*

I Believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:

And in one Lord *Jesus Christ*, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God

The Communion.

begotten, not made, being of once substance with the Father, by whom all things were made; who for us men, and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe one Catholick and Apostolick Church; I acknowledge one Baptism for the remission of sins; And I look for the resurrection of the dead, and the life of the world to come. Amen.

¶ *Then the Curate shall declare unto the People what Holy-days, or Fast-ing-days, are in the week following to be observed: And then also (if occasion be) shall notice be given of the Communion; And the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister; nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the Place.*

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by authority.*

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *S. Matth. 5. 16.*

Lay not up for yourselves treasures upon earth; where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *S. Matth. 6. 19, 20.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. *S. Matth. 7. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *S. Matth. 7. 21.*

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have done any wrong to any man, I restore him four-fold. *S. Luke 19. 8.*

Who goeth a warfare at any time at his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. 9. 7.*

If we have sown unto you spiritual things, is it a great matter if we shall reap you worldly things? *1 Cor. 9. 11.*

Do ye not know that he who ministereth about holy things live of the sacrifice? and the

The Communion.

wait at the altar are partakers with the altar? Even so the Lord also ordained, that who preach the Gospel live of the Gospel. *1 Cor.*

14. that soweth little, shall little; and he that soweth bountifully, shall reap plentifully.

Let every man do according as he is disposed in his heart; not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor.* 9. 6, 7.

him that is taught in the Word, minister unto him that is in need in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal.* 6. 7.

Forasmuch as we have time, let us do unto all men; and specially unto them that are of the household of faith. *Gal.* 6. 10.

Forasmuch as our weakness is great riches, if we be content with that he hath given us, for we brought nothing into the world, neither may we carry any thing out. *1 Tim.* 6.

Charge them who are rich in this world, that they be ready to do good, and glad to distribute; that they lay up in store for themselves a good foundation against the time to come, that they may attain unto eternal life. *1 Tim.* 6. 17,

forasmuch as he is not unrighteous, that he forget your works, and that he proceedeth of love; love ye have shewed for the sake of the saints, who have ministered unto the saints, and yet without intermission. *Hebr.* 6. 10.

Forasmuch as it is a good, and to distribute of it: for with such sacrifice God is well pleased. *Hebr.*

Forasmuch as he hath this world's good, and he hath his brother have need,

and shutteth up his compassion from him; how dwelleth the love of God in him? *1 S. John* 3. 17.

Give alms of thy goods, and never turn thy face from any poor man: and then the face of the Lord shall not be turned away from thee. *Tob.* 4. 7.

Be merciful after thy power: If thou hast much, give plentifully: If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tob.* 4. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord; and look, what he layeth out, it shall be paid him again. *Prov.* 19. 17.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psal.* 41. 1.

¶ Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the People, in a decent Bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table,

¶ And when there is a Communion, the Priest shall then place upon the table so much Bread and wine, as he shall think sufficient. After which done, the Priest shall say,

Let us pray for the whole state of Christ's Church militant here on earth.

A Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks

The Communion.

thanks for all men ; We humbly beseech thee most mercifully

** If there be no alms or oblations, then shall the words [of accepting our alms and oblations] be left out unsaid.*

*[* to accept our alms and oblations, and]* to receive these our prayers which we offer

unto thy Divine

Majesty ; beseeching thee to inspire continually the universal Church with the spirit of truth, unity and concord : and grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes and Governors ; and especially thy servant *GEORGE* our King ; that under him we may be godly and quietly governed ; and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintainance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace ; and especially to this congregation here present ; that with meek heart and due reverence they may hear and receive thy holy word ; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also beseech thy holy Name, for all thy servants de-

parted this life in thy faith and fear ; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake our only Mediator and Advocate. Amen.

¶ When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday or some holy day immediately preceding,) after the Sermon or Exhortation, he shall read this Exhortation following.

Dearly beloved, on — day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ ; to be by them received in remembrance of his meritorious Cross and Passion ; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily ; my duty is to exhort you in the mean season to consider the dignity of that holy Mystery, and the great peril of the unworthy receiving thereof ; and so to search and examine your own consciences (and that not lightly, and after the manner of dissemblers with God ; but so) that

The Communion.

may come holy and clean to such an heavenly feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive your selves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours: then ye shall reconcile yourselves unto them, being ready to make restitution, and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime: repent ye of your sins, or else come not to that holy Table: lest after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite that no man should come to the holy Communion, but with a full trust in God's mercy, and

with a quiet conscience: therefore if there be any of you who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of God's word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Or, in case he shall see the People negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.

Dearly beloved brethren, on --- I intend, by God's grace, to celebrate the Lord's Supper: unto which in God's behalf I bid you all that are here present; and beseech you for the Lord Jesus Christ's sake that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called without any cause, most unthankfully refuse to come. Which of you in such a case would not be moved? who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with world-

The Communion.

by busines. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: Wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say, ye will not come? When ye should return to God, will ye excuse yourselves, and say, ye are not ready? Consider earnestly with yourselves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready: and according to mine office, I bid you in the Name of God; I call you in Christ's behalf; I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation: so it is your duty to receive the Communion, in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the Celestial Communion, the Circumstances being convenient for the receiving of the Sacrament, the Priest shall Exhortation.*

DEarly beloved in the Lord, ye that mind to communicate in this holy Communion of the Body and Blood of our Saviour Jesus Christ, must consider how Saint Paul exhorteth all persons to try and examine themselves before they presume to take that Bread, and drink that Cup. For as the benefit of this Sacrament is not given if with a true penitent and lively faith we receive the holy Sacrament (for we spiritually eat the flesh of Christ, and drink his blood; we dwell in Christ, and Christ dwells in us; we are one with Christ with us:) so is the danger great, if we receive unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we drink our own damnation, considering the Lord Jesus Christ we kindle God's wrath against us; we provoke him to punish us with divers diseases, dry kinds of death. Judge therefore yourselves, brethren, if ye be not judged of the Lord; repent ye truly for the past; have a lively and true faith in Christ our Saviour; amend your lives, and live in perfect charity with all men; shall ye be meet partakers of those holy mysteries. Remember above all things ye must be most humble and hearthily to God the Father, the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Jesus Christ, both God and man; humble himself even to death upon the Cross, for us

The Communion.

to lay in darkness and
v of death; that he
ke us the children of
exalt us to everlasting
And to the end that
I alway remember the
great love of our
nd only Saviour Jesus
us dying for us, and
erable benefits which
scious blood-shedding
stained to us; he hath
and ordained holy
as pledges of his love,
a continual remem-
his death, to our great
sa comfort. To him
with the Father and
Ghost, let us give (as
lost bounden) conti-
nues; submitting our-
selves to his holy will
ure, and studying to
in true holiness and
ness all the days of our
life.

*Then shall the Priest say to them
as they stand, thus: We give thee
this to receive the body
of our Lord Jesus Christ.*

do truly and earnest-
ly repent you of your sins,
in love and charity with
neighbours, and intend to
live in new life, following the
commandments of God, and
from henceforth in his
service; Draw near with
faith to take this holy Sacra-
ment for your comfort; and
make your humble confession to
God, meekly kneel-
ing on your knees.

*Then shall the Priest say, thus:
We give thee this general Confes-
sion, in the name of all
that are minded to receive
the Communion, by one of the
Priests, both he and all the
people kneeling humbly upon their
knees and saying,*

Almighty God, Father of our
Lord Jesus Christ, Maker
of all things, Judge of all men;

We acknowledge and bewail
our manifold sins and wicked-
ness, which we from time to
time most grievously have com-
mitted, by thought, word, and
deed, against thy divine Ma-
jesty, provoking most justly thy
wrath and indignation against
us. We do earnestly repent, and
are heartily sorry for these our
misdoings; The remembrance
of them is grievous unto us;
The burden of them is intol-
erable. Have mercy upon us,
Have mercy upon us, most mer-
ciful Father, for thy Son our
Lord Jesus Christ's sake, forgive
us all that is past; And grant
that we may ever hereafter
serve and please thee in new-
ness of life, To the honour and
glory of thy Name, Through Je-
sus Christ our Lord. Amen.

*¶ Then shall the Priest (or the Bi-
shop, being present) stand up,
and turning himself to the Peo-
ple, pronounce this Absolution.*

Almighty God our heaven-
ly Father, who of his great
mercy hath promised forgive-
ness of sins to all them, that
with hearty repentance and true
faith turn unto him; Have mer-
cy upon you, pardon and deliver
you from all your sins, confirm
and strengthen you in all good-
ness, and bring you to everlast-
ing life, through Jesus Christ our
Lord. Amen.

*¶ Then shall the Priest say,
Hear what comfortable words
our Saviour Christ saith unto all
that truly turn to him.*

Come unto me, all ye that
travel, and are heavy laden,
and I will refresh you. *S. Matth.
xi. 28.*

So God loved the world, that
he gave his only begotten Son,
to the end that all that believe
in him should not perish, but
have everlasting life. *S. Job. 3. 16.*
Hes

The Communion.

Hear also what S. Paul saith :
This is a true saying, and
worthy of all men to be re-
ceived, That Christ Jesus came
into the world to save sinners.
1 Tim. 1. 15.

Hear also what S. John saith :
If any man sin, we have an
Advocate with the Father, Je-
sus Christ the righteous, and he
is the propitiation for our sins.
1 S. John 2. 1, 2.

¶ *After which the Priest shall
proceed, saying,*

Lift up your hearts.

Ans. We lift them up unto
the Lord.

Priest. Let us give thanks un-
to our Lord God.

Ans. It is meet and right
to do.

¶ *Then shall the Priest turn to the
Lord's Table, and say,*

IT is very meet, right, and our
bounden duty, that we should
at all times, and in all places,
give thanks unto thee, O Lord,
* Holy Father, Almighty, Ever-
lasting God.

* *These words (Holy Father) must be
omitted on Trinity Sunday.*

¶ *Here shall follow the Proper Pre-
face, according to the time, if
there be any specially appointed ;
or else immediately shall follow,*

Therefore with Angels and
Archangels, and with all
the company of heaven ; we laud
and magnify thy glorious Name ;
evermore praising thee, and say-
ing, Hcl., holy, holy Lord God
of hosts, heaven and earth are
full of thy glory. Glory be to
thee, O Lord most high. Amen.

¶ *Proper Prefaces.*

¶ *Upon Christmas-day, and seven
days after.*

BECAUSE thou didst give Jesus
Christ thine only Son to be
born as at this time for us ; who
by the operation of the Holy

Ghost, was made very n-
ry his mother ; and that wi-
spot of sin, to make us
from all sin. Therefore
Angels, &c.

¶ *Upon Easter-day, and
days after.*

BUT chiefly are we bou-
nden to praise thee for the glo-
rious Resurrection of thy Son
Christ our Lord : for he is the
Paschal Lamb which was of-
fered for us, and hath taken away
sin of the world ; who by
death hath destroyed death,
by his rising to life again
restored to us everlasting
Therefore with Angels, &c.

¶ *Upon Ascension-day, and
days after.*

THROUGH thy most dearly
loved Son Jesus Christ
our Lord ; who after his most gl-
orious Resurrection manifestly
appeared to all his Apostles, and
their sight ascended up into he-
aven to prepare a place for
that where he is, thither
might also ascend, and re-
turn with him in glory. There-
fore with Angels, &c.

¶ *Upon Whit-sunday, and six
days after.*

THROUGH Jesus Christ
our Lord : according to wh-
at most true promise, the Ho-
ly Ghost came down as at
that time from heaven with a su-
den great sound, as it had be-
en a mighty wind, in the liken-
ess of fiery tongues, lighting up-
on the Apostles to teach them
and to lead them to all truth
giving them both the gift of
divers languages, and also bold-
ness with fervent zeal, constan-
tly to preach the Gospel unto
all nations ; whereby we have be-
en brought out of darkness

The Communion.

error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ Upon the Feast of Trinity only.

WHO art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ After each of which Prefaces shall immediately be sung or said,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name: evermore praising thee, and saying, Holy, holy, holy Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

¶ Then shall the Priest, kneeling down at the Lord's Table, say in the Name of all them that shall receive the Communion, this Prayer following:

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands; he shall say the Prayer of Consecration, as followeth.

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: Who in the same night that he was betrayed (a) took bread; (a) Here the Priest is to take the Paten in his hand; and when he had given thanks, (b) he brake it; (b) And here to break the bread. and gave it to his disciples, saying, Take, eat, (c) this is my body which (c) And here to lay his hand upon all the bread. is given for you, do this in remembrance of me. Likewise after Supper (d) he took the cup; (d) Here he is to take the cup into his hand. and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this (e) is my blood of the New Testa- (e) And here to lay his hand upon every vessel, [he is to call or pray] in which there is any wine to be consecrated.

ment, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. . . .

¶ *Then first the Minister first receive the Communion in both kinds him self, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner (if any be present) and after that to the people also in order into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say;*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the cup to any one, shall say;*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the Consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed: beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lord's Prayer, the People kneeling after him every Pet*

OUR Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us our daily bread; And us our trespases, as we deserve, that we may be forgiven; And lead us not into temptation; But deliver us from evil. For thine is the kingdom, the power, and the glory ever and ever. Amen.

¶ *After shall be said, as follows*

O Lord and heavenly Father, we thy humble servants, entirely desire thy fatherly goodness, mercifully to accept our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that we may ever more thy merits and death of thy Son Jesus Christ, and through his blood, we and all the Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable and lively sacrifice unto thee, humbly beseeching thee, that all we who are partakers of this holy Communion, may be blessed with thy grace and blessing. And although we be unworthy, through manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our duty and service; not imputing our merits, but pardon our offences, through the merits of Christ our Lord; by whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father, world without end.

The Communion.

¶ *Or this.*

A Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical Body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung,*

Glory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop if he be present,) shall let them depart with this Blessing:*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one, or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, O mighty God, that the

Publick Baptism of Infants.

That every Parishioner shall communicate at the least three times the year, of which Easter to be one. And yearly at Easter every one shall reckon with the Parson, Vicar, or Curate, or his or their Deputies, and pay to them or him all Ecclesiastical Duties, lawfully due, then and at that time to be paid.

After the Divine Service ended, the Money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Wardens shall think fit. Wherein if they disagree, it shall be referred to as the Ordinary shall appoint.

Inasmuch as it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should be kneeling; (which Order is well meant for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy Receivers, and for avoiding of such profanation and disorder in the holy Communion, as might otherwise ensue:) Yet, lest the same might be abused by any Persons, either out of ignorance and simplicity, or out of malice and obstinacy, be misconstrued and abused; It is hereby declared, That thereby no Adoration is intended, or ought to be done, either unto the Sacramental Elements or Wine there bodily received, or unto any Corporal Creature of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substance, and therefore may not be adored, (for that were Idolatry to be abhorred of all faithful Christians :) And the natural Body and Blood of our Saviour Christ are in Heaven, and not here, it being against the truth of Christ's natural Body, to be in more places than one."

The MINISTRATION of PUBLICK BAPTISM of INFANTS, To be used in the Church.

People are to be admonished, that it is most convenient, that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of People come together: as well for that the Minister there present may testify the receiving of them, that he receive them into the number of Christ's Church; as also because in the case of Infants, every man present may be put in remembrance of his profession made to God in his Baptism. For which cause also it is not lawful, that Baptism be ministered in the Vulgar Tongue. Nevertheless necessity so require). Children may be baptized upon any other day. And that there shall be for every Male Child to be baptized, two Godfathers and one Godmother: and for every Female, one Godfather and two Godmothers.

Wherever are Children to be baptized, the Parents shall give knowledge thereof either at night, or in the Morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint.

Publiick Baptism of Infants.

And the Priest coming to the Font (which is then to be filled with Water) and standing there, shall say,

HATH this Child been already baptized, or no?

¶ *If they answer No: Then shall the Priest proceed as followeth:*

DEARLY beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same.

¶ *Then shall the Priest say,*

Let us pray.

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well beloved Son Jesus Christ in the river Jordan, didst sanctify water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *this Child*; wash *him* and sanctify *him* with the Holy Ghost, that *he* being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come

to the land of everlasting life to reign with thee without end, through Christ our Lord. Amen.

ALmighty and immortal Father, the aid of all that need thee, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this Infant*, that *he* may be admitted to thy holy Baptism, and receive remission of his sins, and spiritual regeneration. I beseech thee, O Lord, as thou hast promised by thy well-beloved saying, Ask, and ye shall receive, seek, and ye shall find; and it shall be opened unto you, So give now unto us that let us that seek, find; and open the gate unto us that knock, that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may attain to the eternal kingdom which thou hast promised by thy well-beloved saying, Amen.

¶ *Then shall the People stand, and the Priest shall say,*

Hear the words of the Gospel, which are written by Saint Mark the tenth Chapter, at the tenth Verse.

THEY brought young children to Christ, that he might touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and I will bless them: for of such is the kingdom of God. Verily I say unto you, Whosoever shall receive the kingdom of God as a little child, he shall not offend therein. And he took them in his arms, put his hands upon them, and blessed them.

Publick Baptism of Infants.

After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel:

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that could have kept them from him; how he exhorteth all men to follow their innocency. Ye receive how by his outward sure and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive this present Infant; that he will embrace him with the arms of his mercy; that he will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father towards this Infant, declared by his Son Jesus Christ; and nothing doubting, but that he favourably alloweth this charitable work of ours in bringing this Infant to his holy Baptism; let us faithfully and devoutly give thanks to him, and say,

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to this Infant, that he may be born again, and be made an heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

¶ Then shall the Minister speak unto the Godfathers and Godmothers on this wise.

Dearly beloved, ye have brought this Child here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive him, to release him of his sins, to sanctify him with the Holy Ghost, to give him the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, this Infant must also faithfully for his part, promise by you that are his Sureties (until he come of age to take it upon himself) that he will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

I demand therefore, **D**OST thou, in the Name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day;

Publick Baptism of Infants.

that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting Life after death?

Ans. All this I stedfastly believe.

Minister.

WILT thou be baptized in this faith?

Ans. That is my desire.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will.

¶ Then shall the Priest say,

O Merciful God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*.
Amen.

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*.
Amen.

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh.
Amen.

Grant that whosoever is here dedicated to thee by our Office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end.
Amen.

Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the for-

giveness of our sin out of his most both water and gave commandments, that they should all nations, and be In the Name of the of the Son, and Ghost: Regard thee, the supplica Congregation; sancter to the mystical way of sin; and gi (child now to be ba in, may receive thy grace, and ev the number of the elect children, th Christ our Lord. *A*

¶ Then the Priest Child into his ba say to the Godfat mothers,

Name this

¶ And then naming i thy shall certify Child may well shall dip it in t cretely and warlt

N. I baptize of the Son, and Ghost. Amen.

¶ But if they ce Child is weak, i pour water upon aforesaid words,

N. I baptize of the Son, and Ghost. Amen.

¶ Then shall th

WE receive t to the co
¶ Here the Chri priest shall make a Cross upon the Child's forehead. the

Cross; in token *he* shall not be aff sels the faith of C

Publick Baptism of Infants.

and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

¶ *Then shall the Priest say,*
SEEING now, dearly beloved Brethren, that *this Child* is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning.

¶ *Then shall be said, all kneeling,*
OUR Father which art in heaven, hallowed be thy Name; thy kingdom come; thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

¶ *Then shall the Priest say,*
WE yield thee hearty thanks, most merciful Father, that thou hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he* is made partaker of the death of thy Son, *he* may also be partaker of his resurrection; so that finally with the residue of thy holy Church, *he* may be an inheritor of thine everlasting kingdom, through Christ our Lord. Amen.

¶ *Then as standing up, the Priest shall say to the Godfathers and Godmothers this exhortation following.*

FORASMUCH as *this Child* hath promised by you *his* sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn what a solemn vow, promise, and profession *he* hath here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that as *he* died, and rose again for us, so should we who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall be add, and say,*
YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose.

Private Baptism.

"It is certain by God's Word, that Children which
"zed, dying before they commit actual sin, are un-
"saved."

"To take away all scruple concerning the use of
"the Cross in Baptism; the true Explication thereof
"just reasons for the retaining of it, may be seen in
"Canon, first published in the Year MDCIV."

The MINISTRATION of Private BAPTISM of Children in H.

¶ *THE Curates of every Parish shall often admonish the Parents not the Baptism of their Children longer than the Sunday next after their Birth, or other Holy-day falling upon a great and reasonable cause, to be approved of by the*

¶ *And also they shall warn them, that without like great necessity they procure not their children to be baptized at home. But when need shall compel them so to do, then Baptism administered on this fashion:*

¶ *First let the Minister of the Parish, (or in his absence, any Minister that can be procured) with them that are present God, and say the Lord's Prayer, and so many of the Collects as he said before in the Form of Publick Baptism, as the time exigence will suffer. And then the Child being named by*

N I baptize thee, In the
Name of the Father, and
of the Son, and of the Holy
Ghost. Amen.

¶ *Then all kneeling down, the Minister shall give thanks unto God, and say,*

WE yield thee hearty thanks,
most merciful Father, that
it hath pleased thee to regenerate
this Infant with thy Holy
Spirit: to receive him for thine
own Child by adoption, and to
incorporate him into thy holy
Church. And we humbly be-
seech thee to grant, that as he
is now made partaker of the
death of thy Son, so he may be
also of his resurrection: and
that finally, with the residue of
thy Saints he may inherit thine
everlasting kingdom, through
the same thy Son Jesus Christ
our Lord. Amen.

¶ *And let them not do the Child so baptize and sufficiently brought not to be baptized. Yet nevertheless, which is after this, do afterward licent, that it be by Church, to the intent Minister of the same himself baptize the Congregation may the true form of him privately before which case he shall*

I Certify you, that
the due and prescrip-
tion of the Church, at such
a place, by witnesses I baptized

¶ *But if the Child by any other law, then the Minister*

Private Baptism.

where the Child was born or christened, shall examine and try whether the Child be lawfully baptized, or no: In which case, if those that bring any Child to the Church, do answer that the same Child is already baptized, then shall the Minister examine them further, saying,

BY whom was this Child baptized?

Who was present when this Child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized?

With what words was this Child baptized?

¶ *And if the Minister shall find by the answers of such as bring the Child, that all things were done as they ought to be; then shall not be Christen the Child again, but shall receive him as one of the flock of true Christian people, saying thus:*

I Certify you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise:

S. Mark 10 13.

They brought young children to Christ, that he should touch them: and his disciples rebuked those that brought them,

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospe!.*

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this* present Infant; that he hath embraced *him* with the arms of his mercy; and (as he hath promised in his holy Word) will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ towards *this* Infant, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us:

OUR Father which art In heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day

Private Baptism.

our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, But deliver us from evil. Amen.

A Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore: Give thy Holy Spirit to *this Infant*, that *he* being born again, and being made *an heir* of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and forever. Amen.

¶ *Then shall the Priest demand the Name of the Child, which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

DOST thou in the Name of this Child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh; so that thou wilt not follow nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth on the right hand of God the

Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholic Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting Life after death?

Answer. All this I steadfastly believe.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then shall the Priest say,*
WE receive this Child in to the congregation of Christ's flock; and

do ^{Here to} sign him with ^{Priest shall make} a Cross upon ^{a Cross upon} the sign of the ^{the} Child's forehead. Cross; in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

¶ *Then shall the Priest say,*
SEEING now, dearly beloved Brethren, that *this Child* is by Baptism regenerate and grafted into the Body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him that *he* may lead the rest of his life according to this beginning.

¶ *Then shall the Priest say,*
WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him in to thy holy Church. And humbly

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Baptism of such as are of riper years.

bly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he* is made partaker of the death of thy Son, *he* may also be partaker of his resurrection; so that finally with the residue of thy holy Church, *he* may be an inheritor of thine everlasting kingdom, through Jesus Christ our Lord. Amen.

¶ *Then all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers:*

FOrasmuch as *this Child* hath promised by you his sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he* hath here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things

which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him; that as *he* died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *But if they which bring the Infant to the Church do make such uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost (which are essential parts of Baptism;)* then let the Priest baptize it in the Form before appointed for Publick Baptism of Infants; seeing that at the dipping of the Child in the Font, *he* shall use this Form of words:

IF thou art not already baptized, N. I baptize thee. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The MINISTRATION of
BAPTISM to such as are of riper years, and
able to answer for themselves.

¶ *When any such Persons as are of Riper Years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a Week before at the least, by the Parents, or some other discreet Persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.*

¶ *And if they shall be found fit, then the Godfathers and Godmothers (the People being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate's discretion shall think fit.*

¶ *And standing there, the Priest, shall ask whether any of the here presented be baptized or no: If they shall answer No, shall the Priest say thus:*

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions;) and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with water, and the Holy Ghost, and received into Christ's holy Church, and be made lively members of the same.

¶ *Then shall the Priest say,*

Let us pray.

(¶ *And here all the Congregation shall kneel.*)

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy Holy Baptism; and by the Baptism of thy well beloved Son Jesus Christ in the river Jordan, didst sanctify the element of water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *these thy servants*; wash *them*, and sanctify *them* with the Holy

Ghost; that *they* being delivered from thy wrath, may be received into the ark of thy Church; and being stedfast in faith, joyful through hope, rooted in charity, may stand against the waves of this troublesome world, that finally *they* come to the land of everlasting life; there to reign with thy Son Christ our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that live, and the resurrection of the dead; We call upon thee for *these persons*, that *they* coming to thy holy Baptism, may receive remission of *their* sins by thy eternal regeneration. Receive O Lord, as thou hast promised by thy well-beloved Son, Jesus, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that let us that seek, find; open the gate unto us that knock; *these persons* may enjoy the lasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by thy Son our Lord. *Amen.*

¶ *Then shall the people stand and the Priest shall say,*
Hear the words of the Gospel written by Saint John, in the third Chapter, beginning the first Verse:

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

Baptism of such as are of riper years.

farage came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily verily I say unto thee; Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ *After which he shall say this Exhortation following:*

Beloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise immediately before his ascension into heaven (as we read in the last chapter of Saint Mark's Gospel) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature: He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. Which

also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present persons, truly repenting and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them* partakers of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these* persons, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase

this knowledge, and confirm this faith in us evermore: Give thy Holy Spirit to *these persons*, that *they* may be born again, and be made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then the Priest shall speak to the Persons to be baptized on this wise:*

WELL-beloved, who *are* come hither, desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven and everlasting life. *Ye* have heard also that our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, *ye* must also faithfully for your part promise in the presence of these your Witnesses, and this whole congregation, that *ye* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his Commandments.

¶ *Then shall the Priest demand of each of the Persons to be baptized, severally, these Questions following.*

Quest. **D**OST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Ans. I renounce them all.

Quest. **D**OST thou believe God the Father mighty, Maker of heaven and earth?

And in Jesus Christ his begotten Son our Lord that he was conceived Holy Ghost; born of the virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; went down into hell; and did rise again the third day that he ascended into heaven and sitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead.

And dost thou believe in the Holy Ghost; the holy catholic Church; the Communion of Saints; the Remission of sins; the Resurrection of the dead and everlasting Life after death?

Ans. All this I steadfastly believe.

Quest. **W**ilt thou be baptized in this faith?

Ans. That is my desire.

Quest. **W**ilt thou then obediently keep God's holy will and commandments and walk in the same all the days of thy life?

Ans. I will endeavour to do, God being my helper.

¶ *Then shall the Priest say*

O Merciful God, grant that the old Adam in these persons may be so buried, that the new man may be raised in them. *Amen.*

Grant that all carnal affections may die in them, and all things belonging to this world may live and grow in them. *Amen.*

Grant that they may have power and strength to hate the devil, and to triumph against the devil, the world, and the flesh. *Amen.*

Baptism of such as are of riper years.

Grant that *they* being here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation: sanctify this water to the mystical washing away of sin: and grant that the *persons* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,*

NI baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then shall the Priest say,*

WE receive this person into the congregation of
* Here the Priest shall make a Cross upon the Person's forehead.
 Christ's flock; and do * sign him with the sign of the Cross; in token that hereafter

he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

¶ *Then shall the Priest say,*

SEeing now, dearly beloved Brethren, that *these persons* are regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

¶ *Then shall be said the Lord's Prayer, all kneeling.*

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespases, as we forgive them that trespass against us; And lead us not into temptation, but deliver us from evil. *Amen.*

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*, that being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same Holy Spirit everlastingly. *Amen.*

Then all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.

FOrasmuch as these persons have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your part and duty to put them in mind what a solemn vow, promise, and profession they have now made before this congregation, and especially before you their chosen witnesses. And ye are also to call upon them to use all diligence to be rightly instructed in God's holy Word, that so they may grow in grace and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

¶ It is expedient that every Person, thus baptized, should be called by the Bishop, so soon after his Baptism as conveniently may be, that so he may be admitted to the Holy Communion.

¶ If any Persons not baptized in their Infancy, shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism, changing the word (Infant) for (Child or Person) as occasion shall require.

A CATECHISM; that is to say, an Instruction to be learned of every Person, before he be brought to be confirmed by the Bishop.

Question.

WHAT is your Name?

Answer. N. or M.

Quest. Who gave you this Name?

Answer. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the Child of God, and an inheritor of the kingdom of heaven.

Quest. What did your Godfathers and Godmothers then for you?

Answer. They did promise and vow three things in my name:

(¶ And then speaking to the baptized Persons, he shall proceed, and say,)

AND as for you, when you were baptized by Christ, it is your part and duty, also, being made the children of God, and of the light by Jesus Christ, to walk accordingly to your Christian calling as becometh, the children of light: remembering always that Baptism representeth unto you our profession; which is now the example of our Lord Jesus Christ, and to be made like unto him; that as he died, and rose again for us; so should we also be baptized, die from sin, rise again unto righteousness, continually mortifying our evil and corrupt affections, and daily proceeding in all godliness of living.

First that I should renounce the devil and all his works, pomps and vanity of this wicked world, and all the sinful desires of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And lastly, that I should keep God's holy Will and Commandments, and walk in the same all the days of my life.

Quest. Dost thou not remember that thou art bound to keep, and to do, as they have promised for thee?

A Catechism.

Ans. Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. Rehearse the Articles of thy belief.

Answer.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the Body; And the Life everlasting. Amen.

Ques. What dost thou chiefly learn in these Articles of thy belief?

Ans. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Ques. You said that your Godfathers and Godmothers did promise for you, that you should keep God's command-

ments. Tell me how many there be?

Ans. Ten.

Ques. Which be they?

Answer.

THE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do: but the seventh day is the Sabbath of the Lord thy God: In it thou shalt do no manner of work, thou, and thy son and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may

A Catechism.

long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Quest. What dost thou chiefly learn by these commandments?

Answer. I learn two things: My duty towards God, and my duty towards my neighbour.

Quest. What is thy duty towards God?

Answer. My duty towards God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word; and to serve him truly all the days of my life.

Quest. What is thy duty towards thy Neighbour?

Answer. My duty towards my Neighbour is to love him as myself, and to do to all men, as I would they should do unto me. To love, honour, and succour, my father and mother, To honour, and obey the King, and all that are put in authority under him. To submit myself to all my governors, teachers, spiritual pastors and masters. To order myself lowly and reverently to all my betters. To hurt no body by word or deed.

To be true and just in all my dealings. To bear no malice or hatred in my heart. To

keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my body in temperance, soberness, and Chastity. Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist. My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent Prayer. Let me hear therefore if thou canst say the Lord's Prayer?

Answer.

O UR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, But deliver us from evil. Amen.

Quest. What desirest thou of God in this Prayer?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers bodily and bodily; and that he will
let

A Catechism.

keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Quest.

HOW many Sacraments hath Christ ordained in his Church?

Ans. Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word Sacrament?

Ans. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament?

Ans. Two: the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign, or form in Baptism?

Ans. Water: wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Quest. What is the inward and spiritual grace?

Ans. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized?

Ans. Repentance, whereby they forsake sin: and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Quest. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Ans. Because they promise them both by their Sureties: which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lord's Supper ordained?

Ans. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part, or sign of the Lord's Supper?

Ans. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Ans. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Quest. What are the benefits whereof we are partakers thereby?

Ans. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine.

Quest. What is required of them who come to the Lord's Supper?

Ans. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; having a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate of every Parish shall diligently upon Sundays and Holidays, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him as he shall think convenient, in some part of this Catechism.*

¶ And all Fathers, Mothers, Masters, and Dames, shall cause Children, Servants, and Apprentices (which have not learned Catechism) to come to the Church at the time appointed, and obey to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

¶ So soon as Children are come to a competent Age, and can say in Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall be a Godfather or a Godmother, as a witness of their Confirmation.

¶ And whensoever the Bishop shall give knowledge for Children brought unto him for their Confirmation, the Curate of every Parish shall either bring or send in writing, with his hand subscribed unto, the Names of all such Persons within his Parish, as he think fit to be presented to the Bishop to be confirmed. And if he approve of them, he shall confirm them in manner following.

The Order of CONFIRMATION, or Laying of Hands upon those that are baptized, and to years of discretion.

¶ Upon the day appointed, all that are to be then Confirmed, being called, and standing in order before the Bishop; he (or some other minister appointed by him) shall read this Preface following.

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: which order is very convenient to be observed, to the end that children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent, openly before the Church, ratify and confirm the same, and also promise that by the grace of God, they will evermore endeavour themselves faithfully to observe

such things, as they by own confession have a unto.

¶ Then shall the Bishop

DO ye here in the presence of God, and of this Congregation, renew the solemn promise and vow that was made in your name at your Baptism, ratifying and confirming the same in your own presence, and acknowledging yourselves bound to believe, and to do those things which your fathers and Godmothers undertook for you?

¶ And every one shall answer, I do.

The Bishop.

OUR help is in the Name of the Lord;
Answer. Who hath made heaven and earth.

Confirmation.

lessed be the Name of lead us not into temptation,
But deliver us from evil. Amen.

Henceforth, world
1.

ord, hear our prayers;
And let our cry come

2. Let us pray.

y and everliving God,
ast vouchsafed to re-
ese thy servants by
the Holy Ghost, and
unto them forgive-
heir sins; Strengthen
beseech thee, O Lord,
holy Ghost the Com-
daily increase in them
old gifts of grace: the
wisdom and under-
the spirit of counsel
y strength; the spirit
edge and true godli-
ill them, O Lord, with
f thy holy fear, now
er. Amen.

! of them in order kneel-
re the Bishop, he shall
band upon the head of
severally, saying,
, O Lord, this thy
, [or this thy servant]
heavenly grace, that
ntinue thine for ever:
increase in thy Holy
re and more, until be
o thy everlasting king-
dom.

shall the Bishop say,
Lord be with you;

. And with thy spirit.

all kneeling down) the
Bishop shall add,

Let us pray.

Father which art in
en, Hallowed be thy
hy kingdom come; Thy
one in earth, as it is in
Give us this day our
id; And forgive us our
, as we forgive them
pass against us; And

4

¶ And this Colic. 7.

Almighty and everlasting
God, who makest us both
to will and to do those things
that be good and acceptable
unto thy divine Majesty; We
make our humble supplications
unto thee for these thy servants,
upon whom (after the example
of thy holy Apostles) we have
now laid our hands, to certify
them (by this sign) of thy fa-
vour and gracious goodness to-
wards them. Let thy fatherly
hand, we beseech thee, ever be
over them; let thy Holy Spirit
ever be with them; and so lead
them in the knowledge and o-
bedience of thy Word, that in
the end they may obtain ever-
lasting life, through our Lord
Jesus Christ, who with thee and
the Holy Ghost liveth and reign-
eth, ever one God, world with-
out end. Amen.

O Almighty Lord, and ever-
lasting God, vouchsafe, we
beseech thee, to direct, sanctify,
and govern both our hearts and
bodies in the ways of thy laws,
and in the works of thy com-
mandments; that through thy
most mighty protection, both
here and ever, we may be pre-
served in body and soul, through
our Lord and Saviour Jesus
Christ. Amen.

¶ Then the Bishop shall bless them,
saying thus,

THE blessing of God Al-
mighty, the Father, the
Son, and the Holy Ghost, be
upon you, and remain with you
for ever. Amen.

¶ And there shall none be admitted
to the holy Communion, until such
time as he be confirmed, or be
ready and desirous to be con-
firmed.

Matrimony.

Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they shall both kneel down, and the Minister shall say,*

Let us pray.

O Eternal God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life; Send thy blessing upon these thy servants, this Man and this Woman, whom we bless in thy Name: that as Isaac and Rebecca, lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge;) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest join their right hands together and say,*

Those whom God hath joined together, let no man put asunder.

¶ *Then shall the Minister speak unto the People:*

FOrasmuch as M. and W. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joining of hands; I pronounce that *they be man and wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.*

¶ *And the Minister shall a blessing.*

GOD the Father, God the Holy Ghost, preserve, and keep you Lord mercifully with his look upon you; and so with all spiritual bene and grace, that ye may together in this life, that world to come ye may have everlasting. Amen.

¶ *Then the Minister or Clergy to the Lord's Table, shall sing the Psalm following.*
Beati omnes. Psal. 128

Blessed are all they that fear the Lord: and walk in his ways.

For thou shalt eat the fruit of thine hands: O well it shall be, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thy house.

Thy children like the branches: round about thy table.

Lo, thus shall the righteous be blessed: that feareth the Lord.

The Lord from out of heaven shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy children's children: and upon Israel.

Glory be to the Father, As it was in the, &c.

¶ *Or this Psalm.*

Deus misericordatur. Psal. 135

GOD be merciful unto us, and show us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving power among all nations.

Let the people praise thee, O God: yea, let all the earth praise thee.

Matrimony.

Matrimony, ye do it. For be ye well t so many as are ether otherwise than doth allow, are not er by God, neither imony lawful.

day of Marriage, if lo alledge and declare iment why they may pled together in ma y God's Law, or the his Realm; and will and sufficient sureties to the parties; or else aution to the full va b charges as the per married do thereby su prove his allegation: olemnization must be until such time as the ed.

pediment be alledged, the Curate say unto the

LT thou have this oman to thy wedded e together after God's in the holy estate of ? Wilt thou love her, r, honour, and keep nefs and in health, ing all other, keep unto her, so long as all live?

shall answer, I will.

ll the Priest say unto the Woman,

LT thou have this nan to thy wedded to live together after dinance in the holy matrimony? Wilt thou serve him, love, ho keep him in sickness, lth; and forsaking all p thee only unto him, ye both shall live?

Woman shall answer, I will.

¶ *Then shall the Minister say, Who giveth this Woman to be married to this Man?*

¶ *Then shall they give their troth to each other in this manner.*

¶ *The Minister receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.*

I *M. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.*

¶ *Then shall they loose their hands, and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister,*

I *N. take thee M. to my wedded husband, to have and to hold from this day forward, for better, for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.*

¶ *Then shall they again loose their hands, and the Man shall give unto the Woman a Ring, laying the same upon the Book, with the accustomed duty to the Priest and Clerk. And the Priest taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Priest, shall say:*

WITH this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In th
Nar

Matrimony.

and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it, even as his own flesh,) and also that this woman may be loving and amiable, faithful and obedient to her husband, and in all quietness, sobriety and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. *Amen.*

¶ *After which, if there be no Sermon declaring the duties of man and wife, the Minister shall read as followeth.*

ALL ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men; Husbands, *love your wives, even as Christ so loved the Church, and gave*

himself for it, to cleanse it with the washing of water, by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies: He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife even as himself.

Likewise the same St. Paul, writing to the Colossians, speaketh thus to all men that are married; Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto them that are married; Ye husbands, dwell with your wives, according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye will hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforementioned Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands,

The Visitation of the Sick.

bands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ; so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by

the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord: whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ *It is convenient that the new married Persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

The ORDER for the VISITATION of the Sick.

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish: who coming into the sick person's house, shall say,*

PEACE be to this house, and to all that dwell in it.

¶ *When he cometh into the sick man's presence, he shall say, kneeling down,*

Remember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Ans. Spare us, good Lord.

¶ *Then shall the Minister say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, but deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Ans. Which putteth his trust in thee.

The Visitation of the Sick.

Minister. Send him help from thy holy place;

Answer. And evermore mightily defend him.

Minister. Let the enemy have no advantage of him;

Answer. Nor the wicked approach to hurt him.

Minister. Be unto him, O Lord, a strong tower,

Answer. From the face of his enemy.

Minister. O Lord, hear our prayers;

Answer. And let our cry come unto thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to him, that the sense of his weakness may add strength to his faith, and seriousness to his repentance. That if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory: or else give him grace so to take thy visitation, that after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Minister exhort the sick Person after this form, or other like.

¶ Early beloved, know this, that Almighty God is the

Lord of life and death, all things to them as youth, strength, health, weakness, and sickness fore, whatsoever your is, know you certain is God's visitation, what cause soever this is sent unto you, what to try your patience for ample of others, and faith may be found in the Lord, laudable, glorious, honourable, to the in of glory and endless felicity, else it be sent unto you rect and amend in you, ver doth offend the eyes heavenly Father; know certainly, that if you repent you of your sins, your sickness patiently, in God's mercy, for his Jesus Christ's sake, an unto him humble thank his fatherly visitation, ting yourself wholly to will, it shall turn to you and help you forward right way that leadeth everlasting life.

¶ If the person visited be then the Curate may exhortation in this place proceed.

TAKE therefore in the chastisement Lord: For (as St. Paul the twelfth Chapter to brews) whom the Lord he chasteneth, and so every son whom he re If ye endure chastening, death with you as well for what son is he who father chasteneth not? I be without chastisement, of all are partakers, the bestards, and not sons therefore, we have I these of our flesh, who rected us, and we g

The Visitation of the Sick.

reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good brother, are written in holy scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there shall be no greater comfort to Christian persons, than to be made like unto Christ by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ: and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently; I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine yourself and your estate, both toward God and man: so that accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judge-

ment. Therefore I shall rehearse to you the Articles of our Faith that you may know whethery do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith; saying thus;*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? A that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy catholic Church; the communion of Saints; the remission of sin through the resurrection of the flesh; and everlasting life after death?

¶ *The sick Person shall answer.*
All this I steadfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man that he make amends to the utmost of his power. And be hath not before disposed of his goods, let him then be admonished to make his Will, to declare his Debts witherth, and what is owing*

him, for the better discharging of his Conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

¶ These words before rehearsed may be said before the Minister begin his Prayer, as he shall see cause.

¶ The Minister should not omit earnestly to move such sick persons as are of ability, to be liberal to the poor.

¶ Here shall the sick person be moved to make a special Confession of his sins, if he feel his Conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences; and by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost: Amen.

¶ And then the Priest shall say the Collect following.

Let us pray.

O Most merciful God, who according to the multitude of thy mercies dost so put away the sins of those who truly repent; that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailties; preserve and continue

this sick member in the the Church; consider his pain, as shall seem most expedient for him forasmuch as he putteth trust only in thy mercy, not unto him his former strength; but strengthen him with thy Holy Spirit; and when thou shalt be pleased to take him hence, bring him unto thy favour, through the merits of thy most dear Son Jesus Christ our Amen.

¶ Then shall the Minister say the Psalm.

In te, Domine, speravi. PS

IN thee, O Lord, have I put my trust, let me not be put to confusion: but deliver me in thy righteousness: incline thine ear unto me, and save me.

Be thou my strong tower, whereunto I may always fly: for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly, and out of the hand of the unrighteous and cruel man.

For thou, O Lord God, hast made me, and thou shalt save me: thing that I long for: in thee, O Lord, is my hope, even from my youth.

Through thee have I been born, and thou hast preserved me ever since I was born: thou art he that took me from my mother's womb; and thou shalt be always of thee.

I am become as it were a monster unto many: but thy sure trust is in thee.

O let my mouth be filled with thy praise: that I may thy glory and honour all the day long.

Cast me not away in the day of age: forsake me not when my strength faileth me.

For mine enemies are many: and they that hate me are increased.

The Visitation of the Sick.

gaining me, and they that lay wait for my soul, take their counsel together, saying : God hath forsaken him, persecute him, and take him ; for there is none to deliver him.

Go not far from me, O God : my God, haste thee to help me.

Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway : and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

For sake me not, O God, in mine old age, when I am grey-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done : O God, who is like unto thee !

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Adding this :*

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us, save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THE Almighty Lord, Who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and

evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man, in whom and through whom thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

¶ *And after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord blefs thee, and keep thee: The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace both now and evermore. Amen.

¶ *A Prayer for a sick Child.*

O Almighty God and merciful Father, to whom alone belong the issues of life and death ; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness : visit him, O Lord, with thy salvation ; deliver him in thy good appointed time from his bodily pain, and save his soul for thy mercies sake : That if it shall be thy pleasure to prolong his days here on earth, he may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in his generation ; or else receive him into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ ; who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

¶ *A Prayer for a sick person, when there appears but small hope of recovery.*

O Father of mercies, God of all comfort,

The Visitation of the Sick.

only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus, that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence and be no more seen.

We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us. Yet forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. *Amen.*

¶ *A commendatory Prayer for a sick person at the point of departure.*

O Almighty God, with whom do live the spirits of just men made perfect after they are delivered from their earthly prisons: We humbly commend the soul of this thy servant, our dear brother, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour: most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that im-

maculate Lamb that was slain to take away the sins of the world: that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son, our Lord. *Amen.*

¶ *A Prayer for persons troubled in mind or in conscience.*

O Blessed Lord, the Father of all mercies, and the God of all comforts, we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word, for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right understanding of *himself*, and of thy threats and promises, that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of

The Communion of the Sick.

joy and gladness, that the bones which thou hast broken may rejoice. Deliver him from fear of the enemy, and lift up his light of thy countenance upon him, and give him peace through the merits and mediation of Jesus Christ our Lord. Amen.

The COMMUNION of the Sick.

¶ Forasmuch as all mortal men be subject to many sudden perils, diseases and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curate shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing they may in case of sudden visitation, have no less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him (which shall be three or two at the least) and having a convenient place in the sick man's house, with all things necessary so prepare that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel be following.

The Collect.

Almighty everliving God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health, if it be thy gracious will; and whensoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. Amen.

¶ After which the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words [Ye that do truly, &c.]

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them, are appointed to communicate with the sick, and last of all to the person.

The Epistle. Hebr. 12. 5.

MY son, despise not the chastening of the Lord; neither faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. S. John 5. 24.

Verily verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life.

The Burial of the Dead.

- ¶ But if a Man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore; he doth eat and drink the body and blood of our Saviour Christ profitably, to his soul's health, although he do not receive the sacrament with his mouth.
- ¶ When the sick Person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the visitation at the Psalm [In thee, O Lord, have I put my trust, &c.] and go straight to the Communion.
- ¶ In the time of the plague, sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the minister may only communicate with him.

The ORDER for the BURIAL of the DEAD.

- ¶ Here it is to be noted, that the office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.
- ¶ The Priest and Clerks meeting the Corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave; shall say or sing,

I Am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die. *S. John. 11. 25, 26.*

I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body; yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job 19. 25, 26, 27.*

WE brought nothing into this world, and it is certain we can carry nothing out.

The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. *1 Tim. 6. 7. Job 1. 21.*

¶ After they are come into the Church, shall be read one or both of these Psalms following.
Dixi, custodiam. PSAL. 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence: yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and

The Burial of the Dead.

While I was thus musing,
kindled : and at the last
with my tongue ;
let me know my end,
number of my days :
may he certified how long
I live.

And thou hast made my
life were a span long :
no age is even as no-
thing in respect of thee ; and
very man living is alto-
gether vanity.

Man walketh in a vain
show, and disquieteth him-
self in vain : he heapeth up
treasure, and cannot tell who shall
take it.

Now, Lord, what is my
truly my hope is even in

Save me from all mine
iniquity : and make me not a
foolish man unto the foolish.
My mouth is dumb, and opened
not : for it was thy

thy plague away from
me, I am even consumed by
thy heavy hand.

And thou with rebukes dost
correct me for sin, thou mak-
est me to consume away,
as a moth fretting a
garment : every man therefore
vanity.

My prayer, O Lord, and
mine ears consider my
voice : hold not thy peace at
me.

I am a stranger with
out a sojourner : as all
flesh were.

Remember me a little, that I
may not overcome my strength : be-
cause hence, and be no more

be to the Father, &c.
was in the beginning, &c.

thy refuge. PSAL. 90.
And thou hast been our re-
fuge : from one generation
to another,

Before the mountains were
brought forth, or ever the earth
and the world were made : thou
art God from everlasting, and
the world without end.

Thou turnest man to destruc-
tion : again thou sayest, Come
again, ye children of men.

For a thousand years in thy
sight are but as yesterday : see-
ing that it is past, as a watch in
the night.

As soon as thou scatterest them,
they are even as a sleep : and fade
away suddenly like the grass.

In the morning it is green,
and groweth up : but in the
evening it is cut down, dried
up, and withered.

For we consume away in thy
displeasure : and are afraid at
thy wrathful indignation.

Thou hast set our misdeeds
before thee : and our secret sins
in the light of thy countenance.

For when thou art angry, all
our days are gone : we bring
our years to an end, as it were a
tale that is told.

The days of our age are
threescore years and ten ; and
though men be so strong, that
they come to fourscore years :
yet is their strength then but
labour and sorrow ; so soon
passeth it away, and we are
gone.

But who regardeth the power
of thy wrath : for even there-
after as a man feareth, so is thy
displeasure.

So teach us to number our
days : that we may apply our
hearts unto wisdom.

Turn thee again, O Lord, at
the last : and be gracious unto
thy servants.

O satisfy us with thy mercy,
and that soon : so shall we re-
joice and be glad all the days of
our life.

Comfort us again now after
the time that thou hast plagued

us : and for the years wherein we have suffered adversity.

Shew thy servants thy work : and their children thy glory.

And the glorious majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.*

1 Cor. 15. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first-fruits ; afterward they that are Christ's, at his coming. Then cometh the end when he shall have delivered up the kingdom to God even the Father ; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death : for he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all ? Why are they then baptized for the

dead ? and why stand we in jeopardy every hour ? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not ? Let us eat and drink ; for to-morrow we die. Be not deceived : evil communications corrupt good manners. Awake to righteousness, and sin not : for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up ? and with what body do they come ? Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain : But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh : but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial : but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars : for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption : it is sown in dishonour, it is raised in glory : it is sown in weakness, it is raised in power : it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quick-

The Burial of the Dead.

quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.

¶ When they come to the Grave, while the Corps is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing,

MAN that is born of a woman hath but a short time to live, and is full of misery. I cometh up, and is cut down like a flower; he fleeth as were a shadow, and never continueth in one stay.

In the midst of life we are death; of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most high, O Lord most mighty, O he and most merciful Saviour, deliver us not into the bitter pain of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayer but spare us, Lord, most high, O God most mighty, O he and merciful Saviour, thou most worthy Judge eternal, suffer not at our last hour for a pains of death to fall from thee.

¶ Then while the earth shall be covered upon the body by some standing the Priest shall say,

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working whereby he is able to subdue all things unto himself.

¶ Then shall be said or sung,
I Heard a voice from heaven saying unto me, Write; For henceforth blessed are the dead which die in the Lord; even saith the Spirit; for they shall rest from their labours.

The Churching of Women.

¶ *Then shall the Priest say,*
 Lord, have mercy upon us.
Christ, have mercy upon us.
 Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

Priest.

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

The Collect.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him: We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is that our *brother* doth; and that at the general resurrection in the last day we may be found acceptable in thy sight, and receive that blessing which thy well beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our mediator and Redeemer. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

The Thanksgiving of Women after Child-birth, commonly called, *The Churching of Women.*

¶ *The Woman at the usual time after her Delivery, shall come into the Church decently apparetled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: and then shall the Priest say unto her,*

FOrasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of child-birth, you shall therefore give hearty thanks unto God, and say:

(Then

The Churching of Women.

en shall the Priest say the
116. Psalm.)

Dilexi quoniam.

well pleased : that the
hath heard the voice of
her ;

he hath inclined his ear
: therefore will I call
in as long as I live.

nares of death compassed
and about : and the pains
gat hold upon me.

id trouble and heaviness,
called upon the Name of
d : O Lord, I beseech
eliver my soul.

ious is the Lord, and righ-
yea, our God is merciful.

Lord preserveth the firm-
was in misery, and he
me.

again then unto thy
my soul : for the Lord
waited thee.

why ? thou hast deliv-
ry soul from death : mine
om tears, and my feet
ling.

walk before the Lord :
and of the living.

aved, and therefore will
; but I was sore trou-

I said in my haste, All
eliars.

t reward shall I give un-
ord : for all the benefits
hath done unto me ?

I receive the cup of sal-
and call upon the Name
Lord.

I pay my vows now in
fence of all his people :

courts of the Lord's house,
the midst of thee, O Je-

. Praise the Lord.

be to the Father, &c.

was in the beginning, &c.

Psalm 127. Nisi Dominus.

ot the Lord build the
se : their labour is but
t build it.

pt the Lord keep the

city : the watchman waketh but
in vain.

It is but lost labour that ye
haste to rise up early, and so
late take rest, and eat the bread
of carefulness : for so he giveth
his beloved sleep.

Lo, children and the fruit of
the womb : are an heritage and
gift that cometh of the Lord.

Like as the arrows in the
hand of the giant : even so are
the young children.

Happy is the man that hath his
quiver full of them : they shall
not be ashamed when they speak
with their enemies in the gate.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Then shall the Priest say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O UR Father, which art in
heaven, hallowed be thy
name ; thy kingdom come ;
thy will be done in earth, as it
is in heaven : Give us this day
our daily bread ; And forgive
us our trespasses, as we forgive
them that trespass against us ;
And lead us not into tempta-
tion ; But deliver us from evil :
For thine is the kingdom, and
the power, and the glory, For
ever and ever. Amen.

Minister. O Lord, save this
woman thy servant ;

Answer. Who putteth her
trust in thee.

Minister. Be thou to her a
strong tower ;

Answer. From the face of her
enemy.

Min. Lord, hear our prayer ;

Answer. And let our cry come
unto thee.

Minister. Let us pray.

O Almighty God, we give
thee humble thanks for
that thou hast vouchsafed to
deliver this woman thy servant

12...

A Commination.

from the great pain and peril of child-birth: Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

¶ The woman that cometh to the altar, must offer up offerings; and if she is a Communion, it is that she receive the communion.

A COMMINATION, or Denouncing of anger and judgements against sinners; with Prayers to be used on the first Day of Lent, other times, as the Ordinary shall appoint.

¶ After Morning Prayer, the Litany ended according to the manner, the Priest shall in the Reading-Pew or pulpit say,

Brethren, in the primitive Church there was a godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

Instead whereof (until the said discipline may be restored again, which is much to be wished) it is thought good, that at this time (in the presence of you all) should be read the general Sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every sentence, *Amen*: to the intent that being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance, and may walk more warily, in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

Cursed is the man that hath any carved or image to worship it.

¶ And the people shall answer, Amen.

Minister. Cursed is he that curseth his father or mother.
Answer. Amen.

Min. Cursed is he that hath any neighbour's land.
Answer. Amen.

Min. Cursed is he that hath the blind to go out of his house.
Answer. Amen.

Min. Cursed is he that hath the judgement of the fatherless, and the widow.
Answer. Amen.

Min. Cursed is he that hath his neighbour secretly.
Answer. Amen.

Min. Cursed is he that hath his neighbour's wife.
Answer. Amen.

Min. Cursed is he that hath the reward to slay the innocent.
Answer. Amen.

Min. Cursed is he that hath his trust in man, and man for his defence, and his heart goeth from the Lord.
Answer. Amen.

Min. Cursed are the unrighteous.

A Commination.

's, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.

Answer. Amen.

Minister.

NOW seeing that all they are accursed (as the prophet David beareth witness) who do err, and go astray from the commandments of God, let us (remembering the dreadful judgement hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, so that every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God. He shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place, to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into his barn; but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with a child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sin-

ners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-suffering of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord) but I will not hear; they shall seek me early, but they shall not find me; and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock, when the door shall be shut; and too late to cry for mercy, when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh when none can work: But let us, while we have the light, believe in the light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow: and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction. Cast away from you all your ungodliness that ye have done; make you new hearts, and a new spirit: Wherefore will ye die, O ye

house of Israel; seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we will submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke and light burden upon us, to follow him in lowliness, patience and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious Kingdom: unto which he vouchsafeth to bring us all, for his infinite mercy. Amen.

¶ Then shall they all kneel upon their knees, and the Priest and Clerks, kneeling in the Place where they are accustomed to say the Litany, shall say this Psalm.

Miserere mei, Deus. PSAL. 51.

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from wickedness: and clear from my sin.

For I acknowledge my sin, and my sin is ever before me.

Against thee only have I sinned, and done this evil sight: that thou mightest be justified in thy saying, and when thou art judged.

Behold I was shapen in iniquity: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and make me to understand secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me to hear of joy and gladness: that thou wilt direct me by thy lovingkindness, which thou hast broke through.

Turn thy face from my iniquities, and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy Holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit;

Then shall I teach the wicked thy ways: and the ungodly shall be converted unto thee.

Deliver me from bloodguiltiness, O God, thou that art true: for my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

For thou desirest not sacrifice: else would I give it thee: thou delightest not in offerings.

The sacrifice of God is: a contrite spirit: a broken and

A Commination.

write heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings, and oblations : then shall they offer young bullocks upon thine altar.

Glory be to the Father, &c.

As it was in the beginning, &c.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name ; Thy kingdom come ; Thy will be done in earth, as it is in heaven : Give us this day our daily bread ; And forgive us our trespasses, as we forgive them that trespass against us ; And lead us not into temptation ; But deliver us from evil. Amen.

Min. O Lord, save thy servants,

Ans. That put their trust in thee.

Min. Send unto them help from above.

Ans. And evermore mightily defend them.

Min. Help us, O God our Saviour ;

Ans. And for the glory of thy Name deliver us ; be merciful to us sinners, for thy Name's sake.

Min. O Lord, hear our prayer ;

Answer. And let our cry come unto thee.

Minister. Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee ; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

O Most mighty God and merciful Father, who hast compassion upon all men, and hatest

nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin and be saved ; Mercifully forgive us our trespasses ; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy ; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people whom thou hast redeemed ; enter not into judgement with thy servants, who are vile earth, and miserable sinners ; but so turn thine anger from us, who meekly acknowledge our vile-ness, and truly repent us of our faults ; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

¶ Then shall the People say this that followeth, after the Minister.

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great ; And after the multitude of thy mercies look upon us, through the merits and mediation of thy blessed Son Jesus Christ our Lord. Amen.

¶ When the Minister alone shall say,
THE Lord bless us, and keep us ; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. Amen.

THE

THE PSALTER or PSALMS OF DAVID,

Pointed as they are to be sung or said in
CHURCHES.

THE FIRST DAY.

MORNING PRAYER.

PSAL. 1. *Beatus vir, qui non abiit.*

BLESSED is the man that
hath not walked in the
counsel of the ungodly, nor
stood in the way of sinners:
and hath not sat in the seat of
the scornful.

2. But his delight is in the law
of the Lord: and in his law will
he exercise himself day and
night.

3. And he shall be like a tree
planted by the water-side: that
will bring forth his fruit in due
season.

4. His leaf also shall not with-
er: and look, whatsoever he
doeth it shall prosper.

5. As for the ungodly, it is
not so with them: but they are
like the chaff which the wind
scattereth away from the face
of the earth.

6. Therefore the ungodly shall
not be able to stand in the judge-
ment: neither the sinners in the
congregation of the righteous.

7. But the Lord knoweth the
way of the righteous: and the
way of the ungodly shall per-
ish.

PSAL. 2. *Quare fremuerunt
gentes?*

WHY do the heathen so fu-
riously rage together: and
why do the people imagine a
vain thing?

2. The kings of the
earth stand up, and the rulers
counsel together: against
the Lord, and against his Anointed.

3. Let us break their
asunder: and cast away
cords from us.

4. He that dwelleth in
heaven shall laugh them to scorn:
the Lord shall have them in derision.

5. Then shall he speak
them in his wrath: and
them in his sore displeasure.

6. Yet have I set my
upon my holy hill of Zion.

7. I will preach the
whereof the Lord hath said
to me: Thou art my Son:
day have I begotten thee.

8. Desire of me, and I
will give thee the heathen for
inheritance: and the utter
parts of the earth for thy
possession.

9. Thou shalt bruise them
with a rod of iron: and break
in pieces like a potter's vessel.

10. Be wise now therefore,
ye kings: be learned, ye
that are judges of the earth.

11. Serve the Lord in
fear, and rejoice unto him with
reverence.

12. Kiss the Son, lest
he be angry, and ye perish:
the right way: if his wrath
kindled (yea, but a little) he
will destroy them: for he
is Lord of all.

1. Domine, quid multiplicati?

2. O Lord, how are they increased that trouble me: many are they that rise against me.

3. Many one there be that say of my soul: There is no help for him in his God.

4. But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

5. I did call upon the Lord with my voice: and he heard me out of his holy hill.

6. I laid me down and slept and rose up again: for the Lord sustained me.

7. I will not be afraid for ten thousands of the people: that have set themselves against me round about.

8. Up, Lord, and help me, O my God: for thou smitest all mine enemies upon the cheekbone; thou hast broken the teeth of the ungodly.

9. Salvation belongeth unto the Lord: and thy blessing is upon thy people.

PSAL. 4. *Cum invocarem.*

1. HEAR me when I call, O God of my righteousness: thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2. O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing?

3. Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4. Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

5. Offer the sacrifice of righteousness: and put your trust in the Lord.

6. There be many that say: Who will shew us any good?

7. Lord, lift thou up: the light of thy countenance upon us.

8. Thou hast put gladness in my heart: since the time that their corn and wine, and oil increased.

9. I will lay me down in peace, and take my rest: for it is thou, Lord, only that makest me dwell in safety.

PSAL. 5. *Verba mea auribus.*

1. PONDER my words, O Lord: consider my meditation.

2. O hearken thou unto the voice of my calling, my King and my God: for unto thee will I make my prayer.

3. My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4. For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5. Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6. Thou shalt destroy them that speak leasing: the Lord will abhor both the blood-thirsty and deceitful man.

7. But as for me I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8. Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

9. For there is no faithfulness in his mouth: their inward parts are very wickedness.

10. Their throat is an open sepulchre: they flatter with their tongue.

11. Destroy thou them, O God; let them perish through their own imaginations: cast them out in the multitude of their

their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice: they shall ever be giving of thanks, because thou defendest them; they that love thy Name, shall be joyful in thee.

13 For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him, as with a shield.

EVENING PRAYER.

PSAL. 6. *Domine, ne.*

O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me; for my bones are vexed.

3 My soul also is sore troubled: but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

5 For in death no man remembereth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning; every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

PSAL. 7. *Domine, Deus meus.*

O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me;

11 Lest he devour my flesh like a lion, and tear it in pieces while there is none to help.

12 O Lord my God, if I have done any such thing: or if there be any wickedness in my hands;

13 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy;

14 Then let mine enemy persecute my soul, and take me; yea, let him tread my life down upon the earth, and lay mine honour in the dust.

15 Stand up, O Lord, in thine wrath, and lift up thyself, because of the indignation of thine enemies: arise up for me in the judgement that thou hast commanded.

16 And so shall the congregation of the people come about thee: for their sakes therefore lift up thyself again.

17 The Lord shall judge the people; give sentence with me O Lord: according to my righteousness, and according to thine innocency that is in me.

18 O let the wickedness of the ungodly come to an end: but guide thou the just.

19 For the righteous God trieth the very hearts and reins.

20 My help cometh of God who preserveth them that are true of heart.

21 God is a righteous judge strong, and patient: and God is provoked every day.

22 If a man will not turn, he will whet his sword: he hath bent his bow, and made himself ready.

23 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

24 Behold, he travaileth with pain

lief : he hath conceived
w, and brought forth un-
nefs.

He hath graven and dig-
up a pit : and is fallen him-
into the destruction that he
: for other.

For his travail shall come
his own head : and his
edness shall fall on his own

I will give thanks unto
Lord, according to his
counfeſs : and I will praise
Name of the Lord moſt
.

L. 8. *Domine, Dominus noſter.*

Lord our Governor, how
excellent is thy Name in all
world : thou that haſt ſet
lory above the heavens !

Out of the mouth of very
s and ſucklings haſt thou
ned ſtrength, becauſe of
enemies : that thou might-
ill the enemy and the a-
er.

For I will conſider thy hea-
even the works of thy fin-
: the moon and the ſtars
h thou haſt ordained.

What is man, that thou art
ful of him : and the ſon of
that thou viſiteſt him ?

Thou madeſt him lower
the angels : to crown him
glory and worſhip.

Thou makeſt him to have
nion of the works of thy
: and thou haſt put all
s in ſubjection under his

All ſheep and oxen : yea,
he beaſts of the field ;

The fowls of the air and
ſhes of the ſea : and what-
r walketh through the
of the ſeas.

Lord our Governor : how
lent is thy Name in all the
!!

MORNING PRAYER.

PSAL. 9. *Confitebor tibi.*

I Will give thanks unto thee,
O Lord, with my whole
heart : I will ſpeak of all thy
marvellous works.

2 I will be glad and rejoice
in thee : yea, my ſongs will I
make of thy Name, O thou moſt
Higheſt.

3 While mine enemies are
driven back : they ſhall fall and
perish at thy preſence.

4 For thou haſt maintained
my right, and my cauſe : thou
art ſet in the throne that judgeth
right.

5 Thou haſt rebuked the hea-
then, and deſtroyed the ungod-
ly : thou haſt put out their name
for ever and ever.

6 O thou enemy, deſtructions
are come to a perpetual end :
even as the cities which thou
haſt deſtroyed ; their memorial
is periſhed with them.

7 But the Lord ſhall endure
for ever : he hath alſo prepared
his ſeat for judgement.

8 For he ſhall judge the
world in righteouſneſs : and
miniſter true judgement unto
the people.

9 The Lord alſo will be a de-
fence for the oppreſſed : even a
refuge in due time of trouble.

10 And they that know thy
Name, will put their truſt in
thee : for thou, Lord, haſt
never failed them that ſeek
thee.

11 O praise the Lord which
dwelleth in Sion : ſhew the
people of his doings.

12 For when he maketh
inquiſition for blood, he re-
membereth them : and for-
getteth not the complaint of
the poor.

13 Have mercy upon me,
O Lord, conſider the trouble
which

which I suffer of them that hate me : thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion : I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made : in the same net which they hid privily is their foot taken.

16 The Lord is known to execute judgement : the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell : and all the people that forget God.

18 For the poor shall not away be forgotten : the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand : let the heathen be judged in thy sight.

20 Put them in fear, O Lord : that the heathen may know themselves to be but men.

PSAL. 10. *Ut quid, Domine ?*

WHY standest thou so far off, O Lord : and hidest thy face in the needful time of trouble ?

2 The ungodly for his own lust doth persecute the poor : let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire : and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is so proud, that he careth not for God : neither is God in all his thoughts.

5 His ways are always grievous : thy judgements are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be

cast down : there shall no harm happen unto me.

7 His mouth is full of curse, deceit, and fraud : under his tongue is ungodliness and enmity.

8 He sitteth lurking in thievish corners of the streets : and privily in his lurking doth he murder the innocent : his eyes are set against the poor.

9 For he lieth wait privily ; even as a lion lurketh in his den : that he may ravish the poor.

10 He doth ravish the poor when he getteth him into his net.

11 He falleth down and humbleth himself : that the congregation of the poor may fall in the hands of his captans.

12 He hath said in his heart, Tush, God hath forgotten : he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand : forget not the poor.

14 Wherefore should the wicked blaspheme God : while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it : for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thy hand : the poor committeth himself unto thee ; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious : take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever : and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor : thou preparest their heart, and thine ear hearkeneth thereto :

To help the fatherless and
unto their right : that the
of the earth be no more
ted against them.

PSAL. 11. *In Domino confido.*

the Lord put I my trust :
ow say ye then to my soul,
he should flee as a bird
the hill ?

For lo, the ungodly bend
r bow, and make ready
r arrows within the quiver :
they may privily shoot at
n which are true of heart.

For the foundations will
cast down : and what hath
righteous done ?

The Lord is in his holy
ple : the Lord's seat is in
ven.

His eyes consider the poor :
his eye-lids try the children
men.

The Lord alloweth the
hteous : but the ungodly, and
n that delighteth in wicked-
fs, doth his soul abhor.

Upon the ungodly he shall
n snares, fire and brimstone,
orm and tempest : this shall
their portion to drink.

8 For the righteous Lord lov-
h righteousness : his counte-
ance will behold the thing that
just.

EVENING PRAYER.

PSAL. 12. *Salvum me fac.*

HELP me, Lord, for there is
not one godly man left :
or the faithful are minished
om among the children of men.

2 They talk of vanity every
ne with his neighbour : they do
ut flatter with their lips, and
lissembles in their double heart.

3 The Lord shall root out all
leceitful lips : and the tongue
hat speaketh proud things ;

4 Which have said, With our
tongue will we prevail : we are

they that ought to speak ; who
is lord over us ?

5 Now for the comfortless
troubles sake of the needy : and
because of the deep sighing of
the poor ;

6 I will up, saith the Lord :
and will help every one from
him that swelleth against him,
and will set him at rest.

7 The words of the Lord are
pure words : even as the silver
which from the earth is tried,
and purified seven times in the
fire.

8 Thou shalt keep them, O
Lord : thou shalt preserve him
from this generation for ever.

9 The ungodly walk on every
side : when they are exalted,
the children of men are put to
rebuke.

PSAL. 13. *Utique quo, Domine ?*

HOW long wilt thou forget
me, O Lord, for ever : how
long wilt thou hide thy face
from me ?

2 How long shall I seek coun-
sel in my soul, and be so vexed
in my heart : how long shall
mine enemies triumph over me ?

3 Consider and hear me, O
Lord my God : lighten mine
eyes, that I sleep not in death ;

4 Lest mine enemy say, I
have prevailed against him : for
if I be cast down, they that
trouble me will rejoice at it.

5 But my trust is in thy mer-
cy : and my heart is joyful in
thy salvation.

6 I will sing of the Lord, be-
cause he hath dealt so lovingly
with me : yea, I will praise
the Name of the Lord most
Highest. *

PSAL. 14. *Dixit insipiens.*

THE fool hath said in his
heart : There is n God.

2 They are corrupt, and be-
come abominable in their do-
ings

ings : there is none that doeth good, no not ene.

3 The Lord looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way ; they are altogether become abominable : there is none that doeth good, no not one.

5 Their throat is an open sepulchre ; with their tongues have they deceived : the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness : their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known : there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief : eating up my people as it were bread, and call not upon the Lord ?

9 There were they brought in great fear, even where no fear was : for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor : because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion ? when the Lord turneth the captivity of his people : then shall Jacob rejoice, and Israel shall be glad.

MORNING PRAYER.

PSAL. 15. *Domine, quis habitat ?*

LORD, who shall dwell in thy tabernacle : or who shall rest upon thy holy hill ?

2 Even he that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done to his neighbour : and hath slandered his neighbour.

4 He that setteth not by self, but is lowly in his eyes : and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappoints him not : though it were to his own hindrance.

6 He that hath not given money upon usury : nor reward against the innocent.

7 Whoso doeth these things shall never fall.

PSAL. 16. *Conserua me, Deus*

PRESERVE me, O God :

1 For thou have I put my trust.

2 O my soul, thou hast said unto the Lord : Thou art my God ; my goods are nothing to thee.

3 All my delight is upon the saints that are in the earth : upon such as excel in virtue.

4 But they that run after another god : shall have trouble.

5 Their drink-offering of blood will I not offer : make mention of their righteousness within my lips.

6 The Lord himself will take his portion of mine inheritance, and of my cup : thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

8 I will thank the Lord all the days of my life, giving me warning : lest I should be chastened in the season.

9 I have set God always before me : for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart is glad, and my glory rejoiceth : my flesh also shall rest in security.

11 For why ? thou Lord

leave my soul in hell : neither halt thou suffer thy Holy One to see corruption.

12 Thou shalt shew me the path of life ; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

PSAL. 17. *Exaudi, Domine.*

HEAR the right, O Lord, consider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence : and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night : for thou hast tried me, and shalt find no wickedness in me : for I am utterly purposed that my mouth shall not offend.

4 Because of men's works that are done against the words of thy lips : I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths : that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me : incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee : from such as resist thy right hand.

8 Keep me as the apple of an eye : hide me under the shadow of thy wings,

9 From the ungodly that trouble me : mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat : and their mouth speaketh proud things.

11 They lie waiting in our way on every side : turning their eyes down to the ground ;

12 Like as a lion that is greedy of his prey : and as it were a lion's whelp lurking in secret places.

13 Up, Lord, disappoint him, and cast him down : deliver my soul from the ungodly, which is a sword of thine ;

14 From the men of thy hand, O Lord, from the men I say, and from the evil world : which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire : and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness : and when I awake up after thy likeness, I shall be satisfied with it.

EVENING PRAYER.

PSAL. 18. *Diligam te, Domine.*

I Will love thee, O Lord, my strength ; the Lord is my stony rock, and my defence : my Saviour, my God, and my might, in whom I will trust ; my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised : so shall I be safe from mine enemies.

3 The sorrows of death compassed me : and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me : the snares of death overtook me.

5 In my trouble I will call upon the Lord : and complain unto my God.

6 So shall he hear my voice out of his holy temple : and my complaint shall come before him : it shall enter even into his ear.

7 The earth trembled and quaked : the very foundations

The 3. day.

PSALMS.

The 3. day.

also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence : and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down : and it was dark under his feet.

10 He rode upon the cherubims, and did fly : he came flying upon the winz of the wind.

11 He made darkness his secret place : his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed : hail-stones, and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder : hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them : he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me : for they are too mighty for me.

18 They prevented me in the day of my trouble : but the Lord was my upholder.

19 He brought me forth also into a place of liberty : he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing : according to the cleanness of my hands shall he recompense me ;

21 Because I have kept the ways of the Lord : and have

not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws : and will not cast out his commandments from me.

23 I was also uncorrupt before him : and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing : and according unto the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean : and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are, in adversity : and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle : the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men : and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way : the word of the Lord also is tried in the fire ; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord : or who hath any strength except our God ?

32 It is God that girdeth me with strength of war : and maketh my way perfect.

33 He maketh my feet like harts feet : and setteth me up on high.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation : thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou

6^b Thou shalt make room
ugh under me for to go :
t my footsteps shall not slide

7 I will follow upon mine
emies, and overtake them :
ther will I turn again till I
e destroyed them.

8 I will smite them that
y shall not be able to stand :
fall under my feet.

9 Thou hast girded me with
ngth unto the battle : thou
lt throw down mine enemies
ler me.

10 Thou hast made mine e-
nies also to turn their backs
on me : and I shall destroy
m that hate me.

11 They shall cry, but there
l be none to help them : yea,
n unto the Lord shall they
but he shall not hear them.

12 I will beat them as small as
dust before the wind : I will
them out as the clay in the
ets.

13 Thou shalt deliver me from
strivings of the people : and
u shalt make me the head of
heathen.

14 A people whom I have not
own : shall serve me.

15 As soon as they hear of
they shall obey me : but
strange children shall dis-
ble with me.

16 The strange children shall
: and be afraid out of their
ons.

17 The Lord liveth, and
fed be my strong helper :
praised be the God of my
ation ;

18 Even the God that seeth
: I be avenged : and subdu-
the people unto me.

19 It is he that delivereth me
n my cruel enemies, and
eth me up above mine ad-
aries : thou shalt rid me
n the wicked man.

20 For this cause will I give

thanks unto thee, O Lord, a-
mong the Gentiles : and sing
praises unto thy Name.

51 Great prosperity giveth he
unto his King : and sheweth
loving-kindness unto David his
anointed, and unto his seed for
evermore.

MORNING PRAYER.

PSAL. 19. *Cœli narrant.*

THE heavens declare the
glory of God : and the
firmament sheweth his handy-
work.

2 One day telleth another :
and one night certifieth another.

3 There is neither speech nor
language : but their voices are
heard among them.

4 Their sound is gone out
into all lands : and their words
into the ends of the world.

5 In them hath he set a taber-
nacle for the sun : which com-
eth forth as a bridegroom out
of his chamber, and rejoiceth
as a giant to run his course.

6 It goeth forth from the ut-
termost part of the heaven, and
runneth about unto the end of
it again : and there is nothing
hid from the heat thereof.

7 The law of the Lord is an
undefiled law, converting the
soul : the testimony of the Lord
is sure, and giveth wisdom unto
the simple.

8 The statutes of the Lord are
right, and rejoice the heart :
the commandment of the Lord
is pure, and giveth light unto
the eyes.

9 The fear of the Lord is
clean, and endureth for ever :
the judgements of the Lord are
true, and righteous altogether.

10 More to be desired are
they than gold, yea, than much
fine gold : sweeter also than
honey, and the honey-comb.

11 Moreover by them is thy servant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleanse thou me from my secret faults !

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight,

15 O Lord : my strength, and my redeemer.

PSAL. 20. *Exaudiat te Dominus.*

THE Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee ;

2 Send thee help from the sanctuary : and strengthen thee out of Sion.

3 Remember all thy offerings : and accept thy burnt-sacrifice.

4 Grant thee thy heart's desire : and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God : the Lord perform all thy petitions

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven : even with the wholsome strength of his right hand,

7 Some put their trust in chariots, and some in horses : but we will remember the Name of the Lord our God.

8 They are brought down and fallen : but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven : when we call upon thee.

PSAL. 21. *Dominus, in virtute tua.*

THE King shall rejoice in thy strength, O Lord : exceeding glad shall he be of thy salvation.

2 Thou hast given him¹ his heart's desire : and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness : and shalt set a crown of pure gold upon his head.

4 He asked life of thee, O Lord : thou gavest him a long life even for ever and ever.

5 His honour is great in thy salvation : glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity : and make him glad with the joy of thy countenance.

7 And why ? because the King putteth his trust in the Lord : and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand : thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth : and their seed from among the children of men.

11 For they intended mischief against thee : and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength : so will we sing and praise thy power.

EVENING PRAYER.

PSAL. 22. *Deus, Deus meus.*

MY God, my God, look upon me ; why hast thou forsaken me : and art so far from my

and from the words
aint ?

God, I cry in the
it thou hearest not :
right season also I

u continuest holy :
ship of Israel.

ers hoped in thee :
in thee, and thou
them.

alled upon thee, and
a : they put their

and were not con-

for me, I am a
no man : a very
n, and the out-cast
le.

r that see me, laugh
: they shoot out
d shake their heads,

ted in God; that he
r him : let him de-
he will have him.

art he that took me
other's womb : thou
pe when I hanged
mother's breasts.

been left unto thee
was born : thou art
n from my mother's

not from me, for
ard at hand : and
e to help me.

oxen are come a-
fat bulls of Basan
on every side.

ape upon me with
is : as it were a
l a roaring lion.

oured out like wa-
my bones are out
y heart also in the
r body is even like

rength is dried up
erd, and my tongue
y gums : and thou
e into the dust of

16 For many dogs are come a-
bout me : and the counsel of the
wicked, layeth siege against me.

17 They pierced my hands
and my feet ; I may tell all my
bones : they stand staring and
looking upon me.

18 They part my garments
among them : and cast lots upon
my vesture.

19 But be not thou far from
me, O Lord : thou art my suc-
cour ; haste thee to help me.

20 Deliver my soul from the
sword : my darling from the
power of the dog.

21 Save me from the lion's
mouth : thou hast heard me
also from among the horns of
the unicorns.

22 I will declare thy Name
unto my brethren : in the midst
of the congregation will I praise
thee.

23 O praise the Lord, ye that
fear him : magnify him, all ye
of the seed of Jacob, and fear
him all ye seed of Israel ;

24 For he hath not despised
nor abhorred the low estate of
the poor : he hath not hid his
face from him, but when he
called unto him he heard him.

25 My praise is of thee in
the great congregation : my
vows will I perform in the sight
of them that fear him.

26 The poor shall eat, and be
satisfied : they that seek after
the Lord, shall praise him ; your
heart shall live for ever.

27 All the ends of the world
shall remember themselves, and
be turned unto the Lord : and all
the kindreds of the nations shall
worship before him.

28 For the kingdom is the
Lord's : and he is the governor
among the people.

29 All such as be fat upon
earth : have eaten and wor-
shipped.

30 All they that go down into the dust, shall kneel before him : and no man hath quickened his own soul.

31 My seed shall serve him : they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness : unto a people that shall be born, whom the Lord hath made.

PSAL. 23. *Dominus regit me.*

THE Lord is my shepherd : therefore can I lack nothing.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3 He shall convert my soul : and bring me forth in the paths of righteousness for his Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil ; and my cup shall be full.

6 But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

MORNING PRAYER.

PSAL. 24. *Domini est terra.*

THE earth is the Lord's, and all that therein is : the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas : and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord : or who shall rise up in his holy place ?

4 Even he that hath clean

hands, and a pure heart that hath not lifted up unto vanity, nor sworn to give his neighbour.

5 He shall receive blessing from the Lord : and righteousness from the God of salvation.

6 This is the generation of them that seek him : them that seek thy face, O God.

7 Lift up your head, O gates, and be ye lifted up, O everlasting doors : and the King of glory shall come in.

8 Who is the King of glory ? is the Lord, strong and mighty, even the Lord, mighty in battle.

9 Lift up your head, O gates, and be ye lifted up, O everlasting doors : and the King of glory shall come in.

10 Who is the King of glory ? is the Lord, even the Lord of hosts, the King of glory.

PSAL. 25. *Ad te, Domine.*

UNTO thee, O Lord, I have put my soul : I have put my trust in thee, O Lord, O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hate thee shall not be ashamed, such as transgress without cause shall be put to confusion.

3 Shew me thy ways, O Lord, and teach me thy paths.

4 Lead me forth in truth, and learn me : for thou art my God, O God of my salvation ; thou hast been my hope all my life long.

5 Call to remembrance, O Lord, thy tender mercies, thy loving-kindnesses, which have been ever of old.

6 O remember not, O Lord, my iniquities, and offences of my youth, according to thy mercies.

Thy day.

PSALMS.

The 5. day.

Upon me, O Lord, for thy kindness.

7 Gracious and righteous is the Lord : therefore will he teach sinners in the way.

8 Them that are meek shall he guide in judgement : and as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth : unto such he keep his covenant and his simonies.

10 For thy Name's sake, O Lord : be merciful unto my sin, for it is great.

11 What man is he that feareth the Lord : him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease : and his seed shall inherit the land.

13 The secret of the Lord is not hid from them that fear him : and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord : for he shall suck my feet out of the net.

15 Turn thee unto me, and give mercy upon me : for I am desolate and in misery.

16 The sorrows of my heart are enlarged : O bring thou me out of my troubles.

17 Look upon my adversity and misery : and forgive me all my sin.

18 Consider mine enemies, how many they are : and they bear tyrannous hate against me.

19 O keep my soul, and deliver me : let me not be confounded ; for I have put my trust in thee.

20 Let perfectness and righteousness dealing wait upon me : for my hope hath been in thee.

21 Deliver Israel, O God : out of all his troubles.

PSAL. 26. *Judica me, Domine.*

3 Be thou my Judge, O Lord ; for I have walked innocently : my trust hath been also in the Lord ; therefore shall I not fall,

2 Examine me, O Lord, and prove me : try out my reins and my heart.

3 For thy loving-kindness is ever before mine eyes : and I will walk in thy truth.

4 I have not dwelt with vain persons : neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked : and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord : and so will I go to thine altar ;

7 That I may shew the voice of thanksgiving : and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house : and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners : nor my life with the blood-thirsty ;

10 In whose hands is wickedness : and their right hand is full of gifts.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot standeth right : I will praise the Lord in the congregations.

EVENING PRAYER.

PSAL. 27. *Dominus illuminatio.*

THE Lord is my light and my salvation ; whom then shall I fear : the Lord is the strength of my life ; of whom then shall I be afraid ?

2 When the wicked, even mine enemies and my foes came upon me to eat up my flesh : they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head : above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness : I will sing and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.

9 My heart hath talked of thee ; Seek ye my face : thy face, Lord, will I seek.

10 O hide not thou thy face from me : nor cast thy servant away in displeasure.

11 Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me : the Lord taketh me up.

13 Teach me thy way, O Lord : and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure : be strong, and he shall comfort thine heart ; and put thou thy trust in the Lord.

PSAL. 28. *Ad te, Domine.*

UNTO thee will I cry, Lord my strength : thine no scorn of me, lest if thou make as though thou hear not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions when I cry unto thee : when I hold up my hands towards the mercy seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers : which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds : and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands : pay them that they have deserved.

6 For they regard not in the mind the works of the Lord, nor the operation of his hands : therefore shall he break them down, and not build them up.

7 Praised be the Lord : for he hath heard the voice of my humble petitions.

8 The Lord is my strength and my shield ; my heart hath trusted in him, and I am helped : therefore my heart danceth for joy, and in my song will praise him.

9 The Lord is my strength and he is the wholesome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance : feed them, and set them up for ever.

PSAL. 29. *Afferte Domino.*

BRING unto the Lord, O ye mighty, bring young rams unto the Lord : ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name : worship the Lord with holy worship.

3 It is the Lord that commandeth the waters : it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea ; the voice of the Lord is mighty in operation : the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees : yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf : Libanus also and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire ; the voice of the Lord shaketh the wilderness : yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes : in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood : and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people : the Lord shall give his people the blessing of peace.

MORNING PRAYER.

PSAL. 30. *Exaltabo te, Domine.*

I Will magnify thee, O Lord, for thou hast set me up : and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee : and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his : and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed : thou Lord, of thy goodness hadst made my hill so strong.

7 Thou didst turn thy face from me : and I was troubled.

8 Then cried I unto thee, O Lord : and gat me to my Lord right humbly.

9 What profit is there in my blood : when I go down to the pit ?

10 Shall the dust give thanks unto thee : or shall it declare thy truth ?

11 Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

12 Thou hast turned my heaviness into joy : thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing : O my God, I will give thanks unto thee for ever.

PSAL. 31. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust : let me never be put to confusion ; deliver me in thy righteousness.

2 Bow down thine ear to me : make haste to deliver me.

3 And be thou my strong rock and house of defence : that thou mayest save me.

4 For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net that they have laid privily for me : for thou art my strength.

6 Into thy hands I commend my spirit : for thou hast deemed me, O Lord, thou art of truth.

7 I have hated them that hold of superstitious vanities : and my trust hath been in the Lord.

8 I will be glad and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness ; yea, my soul and my body.

11 For my life is waxen old with heaviness : and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me ; and they that did see me without conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude : and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord : I have said, Thou art my God.

17 My time is in thy hand ; deliver me from the hand of mine enemies : and from them that persecute me.

18 Shew thy servant the light of thy countenance : and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave,

20 Let the lying lips be silent : which cruelly, and despitefully, and despitefully, against the righteous.

21 O how plentiful goodness which thou up for them that sea and that thou hast prepared them that put their trust even before the sons of men.

22 Thou shalt hide them secretly by thine own presence, the provoking of all men : thou shalt keep them secret from the tabernacle from the tongues.

23 Thanks be to thee, O Lord, he hath shewed me many great kindnesses in a storm.

24 And when I said : I am cast out of sight of thine eyes.

25 Nevertheless, thou hast heard the voice of my cry, when I cried unto thee.

26 O love the Lord, O ye his saints : for the Lord hath served them that are and plenteously rewarded.

27 Be strong, and establish your heart : and put your trust in the Lord.

EVENING PRAYER.

PSAL. 32. *Beati qui*
Blessed is he whose iniquities are forgiven, whose sin is covered.

2 Blessed is the man in whom the Lord imputeth not sin : and in whose sin is no guile.

3 For while I held my iniquities, my bones consumed through my daily corruption.

4 For thy hand is laid upon me day and night, moisture is like the dew of summer.

5 I will acknowledge

thee : and mine unrighteous have I not hid.

I said, I will confess my unto the Lord : and so thou avest the wickedness of my

For this shall every one that only make his prayer unto in a time when thou mayest sound : but in the great waters they shall not come him.

Thou art a place to hide in, thou shalt preserve me from trouble : thou shalt come to me about with songs of verance.

I will inform thee, and shew thee in the way wherein thou shalt go : and I will guide thee with mine eye.

Be ye not like to horse and mule, which have no understanding : whose mouths shall be held with bit and bridle, they fall upon thee.

Great plagues remain for the ungodly : but whoso putteth trust in the Lord, mercy encompasseth him on every side.

Beglad, O ye righteous, and rejoice in the Lord : and be joyful ye that are true of heart.

PSAL. 33. *Exultate, jussi.*

Rejoice in the Lord, O ye righteous : for it becometh all the just to be thankful.

Praise the Lord with harp : sing praises unto him with the string and instrument of ten strings.

Sing unto the Lord a new song : sing praises lustily unto him with a good courage.

For the word of the Lord is true : and all his works are faithful.

He loveth righteousness and judgement : the earth is full of his goodness of the Lord.

By the word of the Lord were the heavens made : and

all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world ;

9 For he spake, and it was done : he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehovah : and blessed are the folk that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them : and understandeth all their works.

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy ;

18 To deliver their soul from death : and to feed them in the time of dearth.

19 Our soul hath patiently

carried for the Lord : for he is our help and our shield.

20 For our heart shall rejoice in him : because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

PSAL. 34. *Benedicam Domino.*

I Will alway give thanks unto the Lord : his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3 O praise the Lord with me : and let us magnify his Name together.

4 I fought the Lord, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him : and delivereth them.

8 O taste, and see how gracious the Lord is : blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints : for they that fear him lack nothing.

10 The lions do lack, and suffer hunger : but they who seek the Lord shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

12 What man is he that lusteth to live : and would fain see good days ?

13 Keep thy tongue from evil : and thy lips that they speak no guile.

14 Eschew evil, and do good : seek peace, and ensue it.

15 The eyes of the Lord are

ever open unto the righteous : and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19 Great are the troubles of the righteous : but the Lord delivereth him out of all.

20 He keepeth all his bones, so that not one of them is broken.

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22 The Lord delivereth the souls of his servants : and a they that put their trust in him shall not be destitute.

MORNING PRAYER.

PSAL. 35. *Judica me, Domine.*

PLEAD thou my cause, O Lord, with them that strive with me : and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me : say unto my soul I am thy salvation.

4 Let them be confounded and put to shame, that seek after my soul : let them be turned back, and brought to confusion that imagine mischief for me.

5 Let them be as the dust before the wind : and the angel of the Lord scattering them.

6 Let their way be dark and slippery : and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without cause : yea, even without cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and let his net that he hath laid privily catch himself : that he may fall to his own mischief.

9 And, my soul be joyful in the Lord : it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him : yea, the poor, and him that is in misery, from him that spoileth him ?

11 False witnesses did rise up : they laid to my charge things that I knew not.

12 They rewarded me evil for good : to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting : and my prayer shall turn to mine own bosome.

14 I behaved myself as though I had been my friend or my other : I went heavily as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together : yea, the very jacks came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were my mockers : who gnashed on me with their teeth.

17 Lord, how long wilt thou look upon this : O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks, O Lord, in the great congregation : I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly : neither let them wink with their eyes, that hate me without a cause.

20 And why ? their communicating is not for peace : but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said : Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord : hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel : avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness : and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it : neither let them say, We have devoured him.

26 Let them be put to confusion and shame together that rejoice at my trouble : let them be clothed with rebuke and dishonour that boast themselves against me.

27 Let them be glad and rejoice that favour my righteous dealing : yea, let them say alway, Blessed be the Lord who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness : and of thy praise all the day long.

PSAL. 36. *Dixit injustus.*

MY heart sheweth me the wickedness of the ungodly : that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight : until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit : he hath left off to be true himself wisely, and to do good.

4 He hath smothered his voice upon his bed, and hath set himself in no good way : neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens : and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains : thy judgements are like the great deep.

7 Thou, Lord, shalt save both man and beast ; How excellent is thy mercy, O God : and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house : and thou shalt give them drink of thy pleasures as out of the river.

9 For with thee is the well of life : and in thy light shall we see light.

10 O continue forth thy loving-kindness unto them that know thee : and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me : and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand.

EVENING PRAYER.

PSAL. 37. *Noli aemulari.*

FRET not thyself because of the ungodly : neither be thou envious against the evil-doers.

2 For they shall soon be cut down like the grass : and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be done : God : dwell in the land, and verily thou shalt be fed.

4 Still thou in the Lord : and he shall give thee thy heart's desire.

5 Commit thy way unto the Lord, and put thy trust in him : and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light : and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him : but grieve not thyself at him whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure : fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out : and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth : and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just : and gnaweth upon him with his teeth.

13 The Lord shall laugh him to scorn : for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart : and their bow shall be broken.

16 A small thing that the righteous hath : is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken : and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly : and their inheritance shall endure for ever.

19 They shall not be condemned in the perilous time : and in the days of dearth they shall have enough.

20 As for the ungodly they shall perish, and the enemies of the Lord shall consume as the snout of lambs : yea, even as the smoke shall they consume away.

21 The ungodly borroweth, and payeth not again : but the righteous is merciful and liberal.

22 Such as are blessed of God, shall possess the land : and they that are cursed of him shall be rooted out.

23 The Lord ordereth a good man's going : and maketh his way acceptable to himself.

24 Though he fall he shall not be cast away : for the Lord upholdeth him with his hand.

25 I have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful and lendeth : and his seed is blessed.

27 Flee from evil, and do the thing that is good : and dwell for evermore.

28 For the Lord loveth the thing that is right : he forsaketh not his that be godly, but they are preferred for ever.

29 The unrighteous shall be punished : as for the seed of the ungodly it shall be rooted out.

30 The righteous shall inherit the land : and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom : and his tongue will be talking of judgement.

32 The law of his God is in his heart : and his goings shall not slide.

33 The ungodly seeth the righteous : and seeketh occasion to slay him.

34 The Lord will not leave him in his hand : nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power : and flourishing like a green bay-tree.

37 I went by, and lo, he was gone : I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressors they shall perish together : and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord : who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

MORNING PRAYER.

PSAL. 38. *Domine, ne in fure.*

PUT me not to rebuke, O Lord, in thine anger : neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me : and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure : neither is there any rest my bones by reason of my sin.

4 For my wickednesses are gone over my head : and are like a heavy burden, too heavy for me to bear.

5 My wounds stink, and are corrupt : through my foolishness.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

7 For my loins are filled with a sore disease : and there is no whole part in my body.

8 I am feeble and sore smitten : I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life, laid snares for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me : for when my foot slipped, they rejoiced greatly against me.

17 And I truly am set in the plague : and my heaviness is ever in my sight.

18 For I will confess my wickedness : and be sorry for my sin.

19 But mine enemies are many, and are mighty : and I have not said the wrongfulness of mine iniquity.

20 They also that reprove for good are against me, because I follow the thing that is good.

21 Forfake me not, O Lord : be not thou far from me.

22 Hasten thee to help me, Lord God of my salvation.

PSAL. 39. *Dixi, custodi*

I Said, I will take heed to my ways : that I offend not with my tongue ;

2 I will keep my mouth from sin : and will not let mine ungodly is in my sight.

3 I held my tongue as though I had said nothing : I kept silence even from good words ; was pain and grief to me.

4 My heart was hot within me ; and while I was thus, the fire kindled : and I spake with my tongue.

5 Lord, let me know the number of my iniquities : that I may be certified how I have to live.

6 Behold, thou hast made my days as it were a span : for mine age is even as not respect of thee ; and verily man living is altogether vanity.

7 For man walketh in vanity, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall take them.

8 And now, Lord, my hope is in thee : truly my hope is in thee.

9 Deliver me from all mine offences : and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth : for thy doing.

11 Take thy plague from me : I am even consumed.

by means of thy heavy hand.

12 When thou with rebukes doest chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears ;

14 For I am a stranger with thee, and a sojourner : as all my fathers were.

15 O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

PSAL. 40. *Expesiam expesavi.*

I Waited patiently for the Lord : and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth : even a thanksgiving unto our God.

4 Many shall see it, and fear : and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord : and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts, which are to us-ward : and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them : they should be more than I am able to express.

8 Sacrifice and meat-offering thou wouldest not : but mine ears hast thou opened.

9 Burnt-offerings and sacrifice for sin hast thou not required : then said I, Lo, I come ;

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation : lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart : my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth : from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord : let thy loving-kindness and thy truth always preserve me.

15 For innumerable troubles are come about me ; my sins have taken such hold upon me, that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me : make haste, O Lord, to help me.

17 Let them be ashamed and confounded together, that seek after my soul to destroy it : let them be driven backward, and put to rebuke, that with me evil.

18 Let them be desolate and rewarded with shame : that say unto me, Fie upon thee, fie upon thee

19 Let all those that seek thee be joyful and glad in thee : and let such as love thy salvation say away, The Lord be praised.

20 As for me, I am poor and needy : but the Lord careth for me.

21 Thou art my helper and redeemer : make no long tarrying, O my God.

EVEN-

EVENING PRAYER:

PSAL. 41. *Beatus qui intelligit.*

Blessed is he that considereth the poor and needy : the Lord shall deliver him in the time of trouble.

2 The Lord preserve him and keep him alive that he may be blessed upon earth : and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick upon his bed : make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me : heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me : When shall he die, and his name perish ?

6 And if he come to see me, he speaketh vanity : and his heart conceiveth falsehood within himself ; and when he cometh forth, he telleth it.

7 All mine enemies whisper together against me : even against me do they imagine this evil ;

8 Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted : who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord : raise thou me up again, and I shall reward them.

11 By this I know thou favourest me : that mine enemy

2 My soul is athirst : yea, even for the living : when shall I come to before the presence of God ?

3 My tears have been my meat day and night : we daily say unto me, Where is thy God ?

4 Now when I thin upon, I pour out my myself : for I went forth into the house of God

5 In the voice of praise giving : among I keep holy-day.

6 Why art thou so heaviness, O my soul : art thou so disquieted me ?

7 Put thy trust in God : I will yet give him the help of his countenance

8 My God, my soul is within me : therefore will I remember thee concerning the land of Jordan, and the hill of Hermon.

9 One deep calleth another : because of the noise of water-pipes : all thy wayfaring is gone over me

10 The Lord hath graciously loving-kindness in the time : and in the night did I sing of him, and my prayer unto the God of Israel

11 I will say unto the Lord of my strength, Why hast thou forgotten me : why goest thou heavily while the

15 O put thy trust in God : for I will yet thank him, which is the help of my countenance, and my God.

PSAL. 43. *Judica me, Deus.*

GIVE sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee : and why go I so heavily while the enemy oppresseth me ?

3 O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling ;

4 And that I may go unto the altar of God, even unto the bed of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul : and why art thou so disquieted within me ?

6 O put thy trust in God : for I will yet give him thanks, which is the help of my countenance and my God.

MORNING PRAYER.

PSAL. 44. *Deus, auribus.*

WE have heard with our ears, O God, our fathers have told us : what thou hast done in their time of old ;

2 How thou hast driven out the heathen with thy hand, and slanted them in : how thou hast destroyed the nations, and cast them out.

3 For they gat not the land by possession through their own sword : neither was it their own arm that helped them ;

4 But thy right hand, and thine arm and the light of thy countenance : because thou hadst favour unto them.

5 Thou art my King, O God : send help unto Jacob.

6 Through thee will we overthrow our enemies : and in thy Name will we tread them under, that rise up against us.

7 For I will not trust in my bow : it is not my sword that shall help me ;

8 But it is thou that savest us from our enemies : and puttest them to confusion that hate us.

9 We make our boast of God all day long : and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion : and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies : so that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep : and hast scattered us among the heathen.

13 Thou sellest thy people for nought : and takest no money for them.

14 Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen : and that the people shake their heads at us.

16 My confusion is daily before me : and the shame of my face hath covered me ;

17 For the voice of the slanderer and blasphemer : for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee : nor behave ourselves frowardly in thy covenant.

19 Our heart is not turned back : neither our steps gone out of thy way ;

20 No, not when thou hast smitten us into the place of dragons :

thou : awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face : and forgettest our misery and trouble ?

25 For our soul is brought low, even unto the dust : our belly cleaveth unto the ground.

26 Arise, and help us : and deliver us for thy mercies sake.

PSAL. 45. *Eructabit cor meum.*

MY heart is inditing of a good matter : I speak of the things which I have made unto the king.

2 My tongue is the pen : of a ready writer.

3 Thou art fairer than the children of men : full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most mighty : according to thy worship and renown.

5 Good luck have thou with thine honour : ride on, because

lours.

11 Hearken, O daughter, consider, incline thine ear : get also thine own portion of thy father's house.

12 So shall the king have pleasure in thy beauty : is thy Lord God, as thou him.

13 And the daughter shall be there with : as the rich also among people shall make their friends before thee.

14 The king's daughter shall be glorious within : her raiment of wrought gold.

15 She shall be brought to the King in raiment of gold : the virgins her fellows shall bear her : and shall be brought to the King.

16 With joy and shouting shall they be brought to enter into the king's palace.

17 Instead of thy fathers shalt thou have children :

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heathen make much
l the kingdoms are
but God hath shewed
, and the earth shall

y.
ord of hosts is with us :
of Jacob is our refuge.
me hither and behold
s of the Lord : what
n he hath brought up-
rth.

maketh wars to cease
: world : he breaketh
and knappeth the spear
er, and burneth the
n the fire.

Still then, and know
God : I will be exalt-
g the heathen, and I
alted in the earth.

: Lord of hosts is with
God of Jacob is our re-

JING PRAYER.

7. *Omnes gentes, plaudite.*
your hands together,
re people : O sing unto
h the voice of melody.
the Lord is high, and
ared : he is the great
in all the earth.
hall subdue the people
: and the nations un-
ect.

hall choose out an he-
us : even the worship
whom he loved,

5 God is gone up with a mer-
ry noise : and the Lord with the
found of the tru mp.

6 O sing praises, sing praises,
unto our God : O sing praises,
sing praises unto our King.

7 For God is the King of all
the earth : sing ye praises with
understanding.

8 God reigneth over the hea-
then : God sitteth upon his holy
seat.

9 The princes of the people
are joined unto the people of
the God of Abraham : for God,
which is very high exalted, doth
defend the earth as it were with
a shield.

PSAL. 48. *Magnus Dominus.*
GREAT is the Lord, and
highly to be praised : in
the city of our God, even upon
his holy hill.

2 The hill of Sion is a fair
place, and the joy of the whole
earth : upon the north-side lieth
the city of the great King ; God
is well known in her palaces as
a sure refuge.

3 For lo, the kings of the
earth : are gathered, and gone
by together.

4 They marvelled to see such
things : they were astonished,
and suddenly cast down.

5 Fear came there upon them,
and sorrow : as upon a woman
in her travail.

6 Thou shalt break the ships of
the sea : through the east-wind.

7 Like as we have heard, so
have we seen in the city of the
Lord of hosts ; in the city of
our God : God upholdeth the
same for ever.

8 We wait for thy loving-
kindness, O God : in the midst
of thy temple.

9 O God, according to thy
Name, so is thy praise unto t'
world's end : thy right hand
full of righteousness.

10 Let the mount Sion re-
joice, and the daughter of Judah
be glad : because of thy judge-
ments.

11 Walk about Sion, and go
round about her : and tell the
towers thereof.

12 Mark well her bulwarks,
set up her houses : that ye may
tell them that come after.

13 For this God is our God
for ever and ever : he shall be
our guide unto death.

PSAL. 49. *Audite haec, omnes.*

O Hear ye this, all ye people :
ponder it with your ears,
all ye that dwell in the world ;

2 Fligh and low, rich and
poor : one with another.

3 My mouth shall speak of
wisdom : and my heart shall
muse of understanding.

4 I will incline mine ear to
the parable : and shew my dark
speech upon the harp.

5 Wherefore should I fear in the
days of wickedness : and when
the wickedness of my heels
compasseth me round about ?

6 There be some that put
their trust in their goods : and
boast themselves in the multi-
tude of their riches.

7 But no man may deliver his
brother : nor make agreement
unto God for him ;

8 For it cost more to redeem
their souls : so that he must let
that alone for ever ;

9 Yea, though he live long :
and see not the grave.

10 For he seeth that wise men
also die, and perish together : as
well as the ignorant and foolish,
and leave their riches for other.

11 And yet they think that
their houses shall continue for
ever : and that their dwelling-
places shall endure from one
generation to another ; and call
the lands after their own names.

12 Nevertheless, man
not abide in honour : for
may be compared unto
beasts that perish ; this is
way of them.

13 This is their foolish
and their posterity praise
saying.

14 They lie in the hell
sheep, death gnaweth
them, and the righteous
have domination over the
the morning : their beauty
consume in the sepulchre
of their dwelling.

15 But God hath delivered
soul from the place of hell
he shall receive me.

16 Be not thou afraid th
one be made rich : or i
glory of his house be increa

17 For he shall carry no
away with him, when he d
neither shall his pomp se
him.

18 For while he lived
counted himself an happy
and so long as thou doest
unto thyself, men will
good of thee.

19 He shall follow the
ration of his fathers : and
never see light.

20 Man being in honour
no understanding : but is
pared unto the beasts tha
rith.

MORNING PRAY

PSAL. 50. *Deus deorum.*

THE Lord, even the
mighty God hath spo
and called the world from
rising up of the sun unt
going down thereof.

2 Out of Sion hath Go
peare : in perfect beauty.

3 Our God shall come,
shall not keep silence :
shall go before him a consu
fire, and a mighty tempest
be stirred up round about

4 He shall call the heaven
above : and the earth, that
may judge his people.

5 Gather my saints together
to me : those that have made a
covenant with me with sacrifice.
6 And the heavens shall de-
clare his righteousness : for God
judge himself.

7 Hear, O my people, and I
will speak : I myself will testify
against thee, O Israel ; for I am
God, even thy God.

8 I will not reprove thee be-
cause of thy sacrifices, or for thy
burnt-offerings : because they
are not alway before me.

9 I will take no bullock out
of thine house : nor he-goat
out of thy folds.

10 For all the beasts of the
forest are mine : and so are the
fowls upon a thousand hills.

11 I know all the fowls upon
the mountains : and the wild
beasts of the field are in my sight.

12 If I be hungry, I will not
tell thee : for the whole world
is mine, and all that is therein.

13 Thinkest thou that I will
eat bulls flesh : and drink the
blood of goats ?

14 Offer unto God thank-
sgiving : and pay thy vows unto
the most High ;

15 And call upon me in the
day of trouble : so will I hear
thee, and thou shalt praise me.

16 But unto the ungodly said
God : Why dost thou preach
thy laws, and takest my cove-
nant in thine mouth ;

17 Whereas thou hatest to be
reformed : and hast cast my
words behind thee ?

18 When thou sawest a thief,
thou consentedst unto him : and
hast been partaker with the
adulterers.

19 Thou hast let thy mouth
speak wickedness : and with
thy tongue thou hast set forth
enmity.

20 Thou hatest, and spakest
against thy brother : yea, and
hast slandered thine own mo-
ther's son.

21 These things hast thou
done, and I held my tongue ;
and thou thoughtest wickedly,
that I am even such a one as
thyself : but I will reprove
thee, and set before thee the
things that thou hast done.

22 O consider this, ye that
forget God : lest I pluck you
away, and there be none to de-
liver you.

23 Whoso offereth me thanks
and praise, he honoureth me :
and to him that ordereth his
conversation right will I shew
the salvation of God.

PSAL. 51. *Miserere mei, Deus.*

HAVE mercy upon me, O
God, after thy great good-
ness : according to the multitude
of thy mercies do away mine
offences.

2 Wash me thoroughly from
my wickedness : and cleanse me
from my sin.

3 For I acknowledge my
faults : and my sin is ever be-
fore me.

4 Against thee only have I
sinned, and done this evil in thy
sight : that thou mightest be
justified in thy saying, and clear
when thou art judged.

5 Behold, I was shapen in
wickedness : and in sin hath my
mother conceived me.

6 But lo, thou requirest truth
in the inward parts : and shalt
make me to understand wisdom
secretly.

7 Thou shalt purge me with
hyssop, and I shall be clean :
thou shalt wash me, and I shall
be whiter than snow.

8 Thou shalt make me hear
of joy and gladness : that thy
bones which thou hast broken
may rejoice.

9 Turn thy face from my sins :
and put out all my misdeeds.

10 Make me a clean heart, O
God : and renew a right spirit
within me.

11 Cast me not away from
thy presence : and take not thy
Holy Spirit from me.

12 O give me the comfort of
thy help again : and stablish me
with thy free Spirit.

13 Then shall I teach thy ways
unto the wicked : and sinners
shall be converted unto thee.

14 Deliver me from blood-
guiltiness, O God, thou that art
the God of my health : and my
tongue shall sing of thy righte-
ousness.

15 Thou shalt open my lips,
O Lord : and my mouth shall
shew thy praise.

16 For thou desirest no sacri-
fice, else would I give it thee :
but thou delightest not in burnt-
offerings.

17 The sacrifice of God is a
troubled spirit : a broken and
contrite heart, O God, shalt
thou not despise.

18 O be favourable and gra-
cious unto Sion : build thou the
walls of Jerusalem ;

19 Then shalt thou be pleased
with the sacrifice of righteouf-
ness, with the burnt-offerings,
and oblations : then shall they
offer young bullocks upon thine
altar.

PSAL. 52. *Quid gloriaris ?*

WHY boastest thou thyself,
thou tyrant : that thou
canst do mischief ;

2 Whereas the goodness of
God : endureth yet daily ?

3 Thy tongue imagineth wick-
edness : and with lies thou cutt-
est like a sharp rasor.

4 Thou hast loved unrighte-
ousness more than goodness :
and to talk of lies more than
righteousness.

5 Thou hast loved
all words that may
thou false tongue.

6 Therefore shalt
stroy thee for ever :
thee, and pluck the
dwelling, and root
the land of the living

7 The righteous :
this, and fear : and
him to scorn ;

8 Lo, this is th
took not God for h
but trusted unto th
of his riches, and
himself in his wicke

9 As for me, I am
olive-tree in the hou
my trust is in the te
of God for ever and

10 I will always
unto thee for that
done : and I will
Name, for thy saints

EVENING PR

PSAL. 53. *Dixit*

THE foolish bod
in his heart :
God.

2 Corrupt are the
come abominable in
edness : there is none
good.

3 God looked down
ven upon the childre
to see if there wer
would understand, a
ter God.

4 But they are all g
the way, they are
become abominable
also none that doeth
not one.

5 Are not they w
derstanding, that w
edness : eating up m
if they would eat b
have not called upon

6 They were afr
no fear was : for
broken the bones of

thou hast put
in, because God
them.

the salvation were
rael out of Sion :
Lord, would deli-
out of captivity !
uld Jacob rejoyce :
uld be right glad.

Deus in nomine.

O God, for thy
ake : and avenge
ngth.

prayer, O God :
unto the words of

ngers are risen up
and tyrants, which
before their eyes,
soul.

God is my helper :
with them that up-

reward evil unto
s : destroy thou
ruth.

ing of a free heart
lee, and praise thy
ord : because it is
e.

hath delivered me
trouble : and mine
n his desire upon
s.

Exaudi, Deus.

my prayer, O God :
e not thyself from

eed unto me, and
ow I mourn in my
am vexed.

my crieth so, and
cometh on so fast :
minded to do me
f, so maliciously are
ist me.

is disquieted with-
the fear of death is
ne.

ssand trembling are
ne : and an horrible
verwhelmed me.

6 And I said, O that I had
wings like a dove : for then
would I flee away, and be at
rest.

7 Lo, then would I get me
away far off : and remain in the
wilderness.

8 I would make haste to
escape : because of the stormy
wind and tempest.

9 Destroy their tongues, O
Lord, and divide them : for I
have spied unrighteousness and
strife in the city.

10 Day and night they go
about within the walls thereof :
mischief also and sorrow are in
the midst of it.

11 Wickedness is therein : de-
ceit and guile go not out of
their streets.

12 For it is not an open ene-
my that hath done me this dis-
honour : for then I could have
borne it.

13 Neither was it mine ad-
versary that did magnify him-
self against me : for then per-
adventure I would have hid my-
self from him.

14 But it was even thou, my
companion : my guide, and
mine own familiar friend.

15 We took sweet counsel to-
gether : and walked in the house
of God as friends.

16 Let death come hastily
upon them, and let them go
down quick into hell : for wick-
edness is in their dwellings, and
among them.

17 As for me, I will call upon
God : and the Lord shall save
me.

18 In the evening and morn-
ing, and at noon-day will I pray,
and that instantly : and he shall
hear my voice.

19 It is he that hath delivered
my soul in peace from the battle
that was against me : for there
were many with me.

23 O cast thy burden upon the Lord, and he shall nourish thee : and shall not suffer the righteous to fall for ever.

24 And as for them : thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days : nevertheless, my trust shall be in thee, O Lord.

MORNING PRAYER.

PSAL. 56. *Miserere mei, Deus.*

BE merciful unto me, O God, for man goeth about to devour me : he is daily fighting and troubling me.

2 Mine enemies are daily in hand to swallow me up : for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid : yet put I my trust in thee.

4 I will praise God because of his word : I have put my

trust : I will not say what man can do unto me.

12 Unto thee, O God, I pay my vows : unto thee I give thanks.

13 For thou hast delivered my soul from death, and my soul from falling : that I might not be before God in the living.

PSAL. 57. *Miserere mei, Deus.*

BE merciful unto me, O God, be merciful unto me, my soul trusteth in thee : the shadow of thy wings shall be my refuge, until trouble be overpast.

2 I will call unto thee, O high God : even unto thee that shalt perform my vows, which I have in hand.

3 He shall send from heaven, and save me from the hand of him that would eat me.

4 God shall send his mercy and truth : and shall deliver me from among lions :

8 My heart is fixed, O God, my heart is fixed : I will sing, and give praise.

9 Awake up my glory ; awake lute and harp : I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people : and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens : and thy glory above all the earth.

PSAL. 58. *Si vere utique.*

ARE your minds set upon righteousness, O ye congregation : and do ye judge the thing that is right, O ye sons of men ?

2 Yea, ye imagine mischief : and your heart upon the earth : and your hands deal with wickedness.

3 The ungodly are sroward even from their mothers womb : as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder that stoppeth her ears ;

5 Which refuseth to hear the voice of the charmer : charm he never so wisely.

6 Break their teeth, O God, and their mouths ; smite the jawbones of the lions, O Lord : let them fall away like water that runneth apace ; and when they shoot their arrows, let them be voted out.

7 Let them consume away like a snail, and be like the unripe fruit of a woman : and let them not see the sun.

8 Or ever your pots be made hot with thorns : so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice, when he seeth the vengeance : he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous : doubtless, there is a God that judgeth the earth.

EVENING PRAYER.

PSAL. 59. *Eripe me de inimicis.*

Deliver me from mine enemies, O God : defend me from them that rise up against me.

2 O deliver me from the wicked doers : and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul : the mighty men are gathered against me without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault : arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen : and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips : for who dost hear ?

8 But thou, O Lord, shalt have them in derision : and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee : for thou art the God of my refuge.

10 God sheweth me his goodness plenteously : and God shall let me see my desire upon mine enemies.

11 Slay them not, lest the people forget it : but scatter

them abroad among the people, and put them down, O Lord our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why ? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return : grin like a dog, and will go about the city.

15 They will run here and there for meat : and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my Strength, will I sing : for thou, O God, art my refuge, and my merciful God.

PSAL. 60. *Deus, repulisti nos.*

O God, thou hast cast us out and scattered us abroad : thou hast also been displeased ; O turn thee unto us again.

2 Thou hast moved the land and divided it : heal the fores thereof ; for it shaketh.

3 Thou hast shewed thy people heavy things : thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee : that they may triumph because of the truth.

5 Therefore were thy beloved delivered : help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice and divide *Sichem* : and mete out the valley of *Succoth*.

7 *Gilead* is mine, and *Manasse* is mine : *Ephraim* also is

the strength of my head : *Judah* is my law-giver ;

8 *Moab* is my wash-pot ; over *Edom* will I cast out my shoe : *Philistia*, be thou glad of me.

9 Who will lead me into the strong city : who will bring me into *Edom* ?

10 Hast not thou cast us out, O God : wilt not thou, O God, go out with our hosts ?

11 O be thou our help in trouble : for vain is the help of man.

12 Through God will we do great acts : for it is he that shall tread down our enemies.

PSAL. 61. *Exaudi, Deus.*

HEAR my crying, O God : give ear unto my prayer.

2 From the ends of the earth will I call upon thee : when my heart is in heaviness.

3 O set me up upon the rock that is higher than I : for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires : and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life : that his years may endure throughout all generations.

7 He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name : that I may daily perform my vows.

MORNING PRAYER.

PSAL. 62. *Nonne Deo ?*

MY soul truly waiteth still upon God : for of him cometh my salvation.

erily is my strength
vation : he is my de-
nat I shall not greatly

long will ye imagine
gainst every man : ye
in all the sort of you ;
ottering wall shall ye
e a broken hedge.

device is only how
out whom God will
eir delight is in lies ;
good words with their
ut curse with their

theless, my soul. wait
upon God : for my
him.

ruly is my strength
vation : he is my de-
nat I shall not fall.

od is my health and
: the rock of my
: in God is my trust.

your trust in him al-
eople : pour out your
ore him, for God is

the children of men,
out vanity : the chil-
ren are deceitful upon
ts, they are altoget-
er than vanity itself.

ust not in wrong and
give not yourselves un-
if riches increase, set
eart upon them.

spake once, and twice
heard the same : that
ongeth unto God ;

that thou, Lord, art
: for thou rewardest
n according to his

63. *Deus, Deus meus.*

thou art my God :
will I seek thee.

soul thirsteth for thee,
lso longeth after thee :
and dry land, where

have I looked for

thee in holiness : that I might
behold thy power and glory.

4 For thy loving-kindness is
better than the life itself : my
lips shall praise thee.

5 As long as I live will I mag-
nify thee on this manner : and
lift up my hands in thy Name.

6 My soul shall be satisfied
even as it were with marrow
and fatness : when my mouth
praiseth thee with joyful lips.

7 Have I not remembered
thee in my bed : and thought
upon thee when I was wak-
ing ?

8 Because thou hast been my
helper : therefore under the sha-
dow of thy wings will I rejoice.

9 My soul hangeth upon thee :
thy right hand hath upholden
me.

10 These also that seek the
hurt of my soul : they shall go
under the earth.

11 Let them fall upon the
edge of the sword : that they
may be a portion for foxes.

12 But the King shall rejoice
in God ; all they also that swear
by him, shall be commended :
for the mouth of them that
speak lies shall be stopped.

PSAL. 64. *Exaudi, Deus.*

HEAR my voice, O God, in
my prayer : preserve my
life from fear of the enemy.

2 Hide me from the gather-
ing together of the froward :
and from the insurrection of
wicked doers ;

3 Who have whet their tongue
like a sword : and shoot out
their arrows, even bitter words ;

4 That they may privily shoot
at him that is perfect : suddenly
do they hit him, and fear not.

5 They encourage themselves
in mischief : and commune a-
mong themselves how they may
lay snares ; and say, That
man shall see them.

they shall perceive that it is his work.

10 The righteous shall rejoyce in the Lord, and put his trust in him : and all they that are true of heart shall be glad.

EVENING PRAYER.

PSAL. 65. *Te decet hymnus.*

THOU, O God, art praised in Sion : and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer : unto thee shall all flesh come.

3 My misdeeds prevail against me : O be thou merciful unto our sins.

4 Blessed is the man whom thou choosest, and receivest unto thee : he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteous-

vaileys thereof : thou shalt soft with the drops of blessing the increase of

12 Thou crownest with thy goodness : clouds drop fatness.

13 They shall drop dwellings of the wi and the little hills sh on every side.

14 The folds shall sheep : the valleys stand so thick with c they shall laugh and si

PSAL. 66. *Jubila*

O Be joyful in G lands : sing pra the honour of his Na his praise to be gloriou

2 Say unto God, O l derful art thou in th through the greatne power shall thine en found liars unto thee.

3 For all the world i ship thee : sing of i praise thy Name.

be 12. day.

PSALMS.

The 13. day.

7 O praise our God, ye people : and make the voice of his raise to be heard ;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For thou, O God, hast proved us : thou also hast tried us ke as silver is tried.

10 Thou broughtest us into the snare : and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the increase of rams : I will offer bullocks and goats.

14 O come hither and hearken all ye that fear God : and I will tell you what he hath done for my soul.

15 I called unto him with my mouth : and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart : the Lord will not hear me.

17 But God hath heard me : and considered the voice of my prayer.

18 Praised be God, who hath not cast out my prayer : nor turned his mercy from me.

PSAL. 67. *Deus misereatur.*

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us.

2 That thy way may be known upon earth : thy saving health among all nations.

3 Let the people praise thee, O God : yea, let all the people praise thee,

4 O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God : let all the people praise thee.

6 Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

7 God shall bless us : and all the ends of the world shall fear him.

MORNING PRAYER.

PSAL. 68. *Exurgat Deus.*

LET God arise, and let his enemies be scattered : let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away : and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoice before God : let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name : magnify him that rideth upon the heavens, as it were upon an horse ; praise him in his Name JAH, and rejoice before him.

5 He is a Father of the fatherless, and defendeth the cause of the widows : even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity : but letteth the runawayes continue in scarceness.

7 O God, when thou wentest forth before the people : when thou wentest through the wilderness ;

8 The earth shook, and the heavens dropped at the presence of God : even as Sinai before

preachers.

12 Kings with their armies
did flee and were discomfited :
and they of the houthold divid-
ed the spoil.

13 Though ye have lien a-
mong the pots, yet shall ye
be as the wings of a dove :
that is covered with silver
wings, and her feathers like
gold.

14 When the Almighty scat-
tered kings for their sake : then
were they as white as snow in
Salmon.

15 As the hill of Basan, so
is God's hill : even an high hill,
as the hill of Basan.

16 Why hop ye so, ye high
hills? this is God's hill, in the
which it pleaseth him to dwell :
yea, the Lord will abide in it for
ever.

17 The chariots of God are
twenty thousand, even thou-
sands of angels : and the Lord
is among them, as in the holy

dipped in the blood of th
mies : and that the to
thy dogs may be red
the same.

24 It is well seen, O G
thou goest : how thou, I
and King, goest in the sa

25 The singers go bef
minstrels follow after :
midst are the damsels
with the timbrels.

26 Give thanks, O Isr
to God the Lord in the
gations : from the groun
heart.

27 There is little B
their ruler, and the pri
Judah their council : the
of Zabulon, and the pri
Nephthali.

28 Thy God hath sen
strength for thee : stab
thing, O God, that th
wrought in us,

29 For thy temple's
Jerusalem : so shall king
presents unto thee.

kingdoms of the earth : O sing praises unto the Lord,

33 Who sitteth in the heavens over all, from the beginning : lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel : his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places : even the God of Israel ; he will give strength and power unto his people ; blessed be God.

EVENING PRAYER.

PSAL. 69. *Salvum me fac.*

SAVE me, O God : for the waters are come in even unto my soul.

2 I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

3 I am weary of crying ; my throat is dry : my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause, are more than the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took : God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in the Lord God of hosts, be ashamed for my cause : let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why ? for thy sake have I suffered reproof : shame hath covered my face.

8 I am become a stranger unto my brethren : even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me : and the

rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chastened myself with fasting : and that was turned to my reproof.

11 I put on sackcloth also : and they jested upon me.

12 They that sit in the gate speak against me : and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee : in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation.

15 Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable : turn thee unto me, according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble : O haste thee, and hear me.

19 Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart ; I am full of heaviness : I looked for me to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat : and when I was thirsty, they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal : and let the things that should have been for their

wealth, be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not : and ever bow thou down their backs.

25 Pour out thine indignation upon them : and let thy wrathful displeasure take hold of them.

26 Let their habitation be void : and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten : and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another : and not come into thy righteousness.

29 Let them be wiped out of the book of the living : and not be written among the righteous.

30 As for me, when I am poor and in heaviness : thy help, O God, shall lift me up.

31 I will praise the Name of God with a song : and magnify it with thanksgiving.

32 This also shall please the Lord : better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

34 For the Lord heareth the poor : and despiseth not his prisoners.

35 Let heaven and earth praise him : the sea and all that moveth therein.

36 For God will save Sion, and build the cities of Judah : that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it : and they that love his Name shall dwell therein.

PSAL. 70. *Deus, in adiutorium.*

HASTE thee, O God, to deliver me : make haste to help me, O Lord.

2 Let them be ashamed and

confounded that seek foul : let them be turned backward, and put to confusion with me evil.

3 Let them for thee be soon brought to shame cry over me, There, thou

4 But let all those that love thee, be joyful and thank thee : and let all such as have put their trust in thy salvation, say always, The Lord be praised.

5 As for me, I am poor and in misery : haste thee unto me, O God.

6 Thou art my help and my redeemer : O Lord, do not long tarrying.

MORNING PRAYER

PSAL. 71. *In te, Domine.*
IN thee, O Lord, have I put my trust, let me never be brought to confusion : but deliver me in thy righteousness, incline thine ear unto me, and save me.

2 Be thou my strong tower, whereunto I may always fly, for thou art my house of refuge, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly, and out of the hand of the cruel and cruel man.

4 For thou, O Lord, hast made me my hope, even from my youth.

5 Through thee have I been holden up ever since I was born, thou art he that took me from my mother's womb ; my strength shall be always of thee.

6 I am become as it were a monster unto many : but thy sure trust is in thee.

7 O let my mouth be open, and my mouth shall praise thee with thy praise : that all men may sing of thy glory and of thy power all the day long.

8 Cast me not away in the time of age : forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying : God hath forsaken him ; persecute him, and take him ; for there is none to deliver him.

10 Go not far from me, O God : my God, haste thee to help me.

11 Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway : and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

14 I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am grey-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high : and great things are they that thou hast done ; O God, who is like unto thee ?

18 O what great troubles and adversities hast thou shewed me ! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour : and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God playing upon an instrument of musick : unto thee will I sing upon the harp, O thou Holy One of Israel.

21 My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame, that seek to do me evil.

PSAL. 72. *Deus, judicium.*

GIVE the king thy judgments, O God : and thy righteousness unto the king's son.

2 Then shall he judge thy people according unto right : and defend the poor.

3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong-doer.

5 They shall fear thee as long as the sun and moon endureth : from one generation to another.

6 He shall come down like the rain into a fleece of wool : even as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other : and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him : all nations shall do him service.

12 For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

14 He shall deliver their souls from falshood and wrong : and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him ; and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grafs upon the earth.

17 His Name shall endure for ever ; his Name shall remain under the sun among the posterities : which shall be blessed through him ; and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel : which only doth wondrous things ;

19 And blessed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.

— EVENING PRAYER. —

PSAL. 73. *Quam bonus Israel!*

TRULY God is loving unto Israel : even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone : my treadings had well-nigh slipped.

3 And why ? I was grieved at the wicked : I do not see the ungodly in such prosperity.

4 For they are in no peril of death : but are lusty and strong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

7 Their eyes swell with fatness : and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy : their talking is against the most High.

9 For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it : is there knowledge in the most High ?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession : and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished : and chastened every morning.

14 Yea, and I had almost said even as they : but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this : but it was too hard for me ;

16 Until I went into the sanctuary of God : then understood I the end of these men ;

17 Namely, how thou dost set them in slippery places : and castest them down, and destroyest them.

18 Oh, how suddenly do they consume : perish, and come to a fearful end !

19 Yea, even like as a dream when one awaketh : so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved : and it went even through my reins.

21 So foolish was I, and ignorant : even as it were a beast before thee.

22 Nevertheless, I am always by thee : for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel : and after that receive me with glory.

24 Whom have I in heaven but thee : and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish : thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God : and to speak of all thy works in the gates of the daughter of Sion.

PSAL. 74. *Ut quid, Deus ?*

O God, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture ?

2 O think upon thy congregation : whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations : and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether : thus have they burnt up all the houses of God in the land.

10 We see not our tokens ; there is not one prophet more : no, not one is there among us that understandeth any more.

11 O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy Name, for ever ?

12 Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy ?

13 For God is my King of old : the help that is done upon earth, he doeth it himself.

14 Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains, and waters out of the hard rocks : thou driedst up mighty waters.

17 The day is thine, and the night is thine : thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth : thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul thy turtle-dove unto the multitude of the enemies : and

get not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkness and cruel habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies : the presumption of them that hate thee increaseth ever more and more.

MORNING PRAYER.

PSAL. 75. *Confitebimur tibi.*

UNTO thee, O God, do we give thanks : yea, unto thee do we give thanks.

2 Thy Name also is so high : and that do thy wondrous works declare.

3 When I receive the congregation : I shall judge according unto right.

4 The earth is weak, and all the inhabitants thereof : I bear up the pillars of it.

5 I said unto the fools, Deal not so madly : and to the ungodly, Set not up your horn ;

6 Set not up your horn on high : and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west : nor yet from the south.

8 And why ? God is the Judge : he putteth down one, and setteth up another.

9 For in the hand of the Lord, there is a cup, and the wine is red : it is full mixed, and he poureth out of the same.

10 As for the dogs thereof : all the ungodly of the earth shall lick them, and suck them out,

11 But I will talk of the God of Jacob : and praise him for ever.

12 All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted.

PSAL. 76. *Notus in Judaea.*

IN Jury is God known : his Name is great in Israel.

2 At Salem is his tabernacle : and his dwelling in Sion.

3 There brake he the arrows of the bow : the shield, the sword, and the battle.

4 Thou art of more honour and might : than the hills of the robbers.

5 The proud are robbed, they have slept their sleep : and all the men whose hands were mighty have found nothing.

6 At thy rebuke, O God of Jacob : both the chariot and horse are fallen.

7 Thou, even thou art to be feared : and who may stand in thy sight when thou art angry ?

8 Thou didst cause thy judgement to be heard from heaven : the earth trembled, and was still,

9 When God arose to judgement : and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise : and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him : bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes : and is wonderful among the kings of the earth.

PSAL. 77. *Voce mea.*

I Will cry unto God with my voice : even unto God will I cry with my voice ; and he shall hearken unto me.

2 In the time of my trouble I sought the Lord : my fore ran, and ceased not in the night season ; my soul refused comfort.

3 When I am in heaviness, I will think upon God : when my heart is vexed I will complain.

4 Thou holdest mine eyes waking : I am so feeble that I cannot speak.

5 I have considered the days of old : and the years that are past.

6 I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever : and will he be no more entreated ?

8 Is his mercy clean gone for ever : and is his promise come utterly to an end for evermore ?

9 Hath God forgotten to be gracious : and will he shut up his loving-kindness in displeasure ?

10 And I said, It is mine own infirmity : but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord : and call to mind thy wonders of old time.

12 I will think also of all thy works : and my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great a God as our God ?

14 Thou art the God that doest wonders : and hast declared thy power among the people.

15 Thou hast mightily delivered thy people : even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

17 The clouds poured out water, the air thundered : and thine arrows went abroad.

18 The voice of thy thunder was heard round about : the lightning shone upon the ground ; the earth was moved and shook withal.

19 Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known.

20 Thou leddest thy people like sheep : by the hand of Moses and Aaron.

EVENING PRAYER.

PSAL. 78. *Attendite, & sapite.*

HEAR my law, O my people : incline your ears unto the words of my mouth.

2 I will open my mouth in a parable : I will declare hard sentences of old ;

3 Which we have heard and known : and such as our fathers have told us ;

4 That we should not hide them from the children of the generations to come : but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law : which he commanded our forefathers to teach their children ;

6 That their posterity might know it : and the children which were yet unborn ;

7 To the intent that when they came up : they might shew their children the same ;

8 That they might put their trust in God : and not to forget the works of God, but to keep his commandments ;

9 And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not steadfastly unto God ;

10 Like as the children of Ephraim : who being hat-

The 15. day.

PSALMS.

The 15. day.

and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God : and would not walk in his law ;

12 But forgot what he had done : and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt : even in the field of Zoan.

14 He divided the sea, and let them go through : he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud : and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness : and gave them drink thereof as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 Yet for all this they sinned more against him : and provoked the most Highest in the wilderness

19 They tempted God in their hearts : and required meat for their lust.

20 They spake against God also, saying : shall God prepare a table in the wilderness ?

21 He smote the stony rock indeed, that the waters gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people ?

22 When the Lord heard this, he was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel ;

23 Because they believed not in God : and put not their trust in his help.

24 So he commanded the clouds above : and opened the doors of heaven.

25 He rained down Mann^a also upon them for to eat : and gave them food from heaven.

26 So man did eat angels food : for he sent them meat enough.

27 He caused the east-wind to blow under heaven : and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat, and were well filled ; for he gave them their own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more : and believed not his wondrous works.

33 Therefore their days did he consume in vanity : and their years in trouble.

34 When he slew them, they sought him : and turned them early, and enquired after God.

35 And they remembered that God was their strength : and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth : and dissembled with him in their tongue.

37 For their heart was not whole with him : neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds : and destroyed them not.

39 Yea, many a time turned he his wrath away : and would
N

for his whole displeasure

for he considered that they
are flesh : and that they
are as a wind that passeth
and cometh not again.
any a time did they pro-
m in the wilderness :
ved him in the desert.
they turned back and
God : and moved the
in Israel.

they thought not of his
and of the day when he
delivered them from the hand
of the enemy ;

now he had wrought his
in Egypt : and his
in the field of Zoan.
he turned their waters in-
d : so that they might
drink of the rivers.

he sent lice among them,
and poured them up : and
destroyed them.

he gave their fruit unto
the pillar : and their labour
he gave to the grass-hopper.

he destroyed their vines
with the frost.

he smote their cattle also
with the frost : and their flocks
he smote with thunder-bolts.

he cast upon them the su-
per of his wrath, anger, dis-
pleasure : and trouble : and sent
pestilence among them.

he made a way to his in-
heritance, and spared not their
in death : but gave their
inheritance to the pestilence ;

and smote all the first-
born of Egypt : the most prin-
ciplest in the dwell-
ing of Ham.

as for his own people,
he brought them forth like sheep :
he carried them in the wilder-
ness : as a flock.

he brought them out safe-
ly : they should not fear :

and overwhelmed their enemies
with the sea ;

55 And brought them within
the borders of his sanctuary :
even to his mountain which he
purchased with his right hand.

56 He cast out the heathen also
before them : caused their land
to be divided among them for an
inheritance ; and made the tribes of
Israel to dwell in their tents.

57 So they tempted and dis-
pleased the most high God : and
kept not his testimonies ;

58 But turned their backs, and
fell away like their forefathers :
starting aside like a broken bow.

59 For they grieved him with
their high-altars : and provoked
him to displeasure with their
images.

60 When God heard this, he
was wroth : and took sore dis-
pleasure at Israel ;

61 So that he forsook the ta-
bernacle in Silo : even the tent
that he had pitched among men.

62 He delivered their power
into captivity : and their beauty
into the enemies hand.

63 He gave his people over
also unto the sword : and was
wroth with his inheritance.

64 The fire consumed their
young men : and their maidens
were not given to marriage.

65 Their priests were slain
with the sword : and there were
no widows to make lamenta-
tion.

66 So the Lord awaked as one
out of sleep : and like a giant
refreshed with wine ;

67 He smote his enemies in the
hinder parts : and put them to a
perpetual shame.

68 He refused the taberna-
cle of Joseph : and chose not
the tribe of Ephraim ;

69 But chose the tribe of Ju-
dah : even the hill of Sion which
he loved.

70 And there he built his temple on high : and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant : and took him away from the sheep-folds.

72 As he was following the ewes great with young ones, he took him : that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart : and ruled them prudently with all his power.

MORNING PRAYER

PSAL. 79. *Deus, we erunt.*

O God, the heathen are come into thine inheritance : thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air : and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.

4 We are become an open shame to our enemies : a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry : shall thy jealousy burn like fire for ever ?

6 Pour out thine indignation upon the heathen that have not known thee : and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob : and laid waste his dwelling-place.

8 *O remember not our old sins, but have mercy upon us, and that soon : for we are come to great misery.*

9 Help us, O God of vation, for the glory Name : O deliver us, merciful unto our sins Name's sake.

10 Wherefore do the say : Where is now the

11 O let the vengeance servants blood that is openly shewed upon the in our sight.

12 O let the sorrowful of the prisoners come thee : according to the of thy power preserve them that are appointed to die

13 And for the blasphemy wherewith our neighbors blasphemed thee : reward them, O Lord, sevenfold their bosom.

14 So we that are thy and sheep of thy pasture give thee thanks for ever will always be shewing thy praise from generation to generation.

PSAL. 80. *Qui regis*

HEAR, O thou shepherd of Israel, thou that Joseph like a sheep : himself also, thou that sitte the Cherubims.

2 Before Ephraim, min, and Manasses : shew strength, and come and

3 Turn us again, C shew the light of thy nance, and we shall be

4 O Lord God of hosts long wilt thou be angry thy people that pray thee

5 Thou feedest them bread of tears : and give plenteousness of tears to

6 Thou hast made us strife unto our neighbors : our enemies laugh us to

7 Turn us again, thou of hosts : shew the light countenance, and we whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest room for it: and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it; and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beasts of the field devour it.

14 Turn thee again, Thou God of hosts, look down from heaven: behold, and visit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thyself.

16 It is burnt with fire and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the son of man whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

PSAL. 81. *Exultate Deo.*

SING ye merrily unto God our strength: make a cheerfull noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me,

10 There shall no strange god be in thee: neither shalt thou worship any other God.

11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Israel would not obey me.

13 So I gave them up unto their own hearts lusts: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Israel had walked in my ways,

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat flour: and with honey out of the flint rock should I have satisfied thee.

The 16 day.

PSALMS.

The 16. day.

EVENING PRAYER.

PSAL. 82. *Deus stetit.*

GOD standeth in the congregation of princes : he is a Judge among gods.

2 How long will ye give wrong judgement : and accept the persons of the ungodly ?

3 Defend the poor and fatherless : see that such as are in need and necessity have right.

4 Deliver the out-cast and poor : save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness : all the foundations of the earth are out of course.

6 I have said, Ye are gods : and ye are all the children of the most Highest.

7 But ye shall die like men : and fall like one of the princes.

8 Arise, O God, and judge thou the earth : for thou shalt take all heathen to thine inheritance.

PSAL. 83. *Deus, quis similis ?*

HOLD not thy tongue, O God, keep not still silence : refrain not thy self, O God.

2 For lo thine enemies make a murmuring : and they that hate thee have lift up their head.

3 They have imagined craftily against thy people : and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people : and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent : and are confederate against thee ;

6 The tabernacles of the Edomites and the Ishmaelites : the Moabites and Hazarens ;

7 Gebal, and Ammon, and Amalech : the Philistines, with them that dwell at Tyre.

8 Assur also is joined with them : and have holpen the children of Lot.

9 But do thou to them as unto the Madianites : unto Sifera, and unto Jabin at the brook of Kison ;

10 Who perished at Endor : and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb : yea, make all their princes like as Zeba and Zalmana ;

12 Who say, Let us take to ourselves : the houses of God in possession.

13 O my God make them like unto a wheel : and as the stubble before the wind ;

14 Like as the fire that burneth up the wood : and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest : and make them afraid with thy storm.

16 Make their faces ashamed, O Lord : that they may seek thy Name.

17 Let them be confounded and vexed ever more and more : let them be put to shame and perish.

18 And they shall know that thou, whose Name is Jehovah : art only the most Highest over all the earth.

PSAL. 84. *Quam dilecta !*

O How amiable are thy dwellings : thou Lord of hosts !

2 My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young : even thy altars, O Lord of hosts, my King and my God.

4 Blessed

4 Blessed are they that dwell in thy house : they will be always praising thee.

5 Blessed is the man whose strength is in thee : in whose heart are thy ways ;

6 Who going through the vale of misery, use it for a well : and the pools are filled with water.

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Zion.

8 O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

9 Behold, O God our defender : and look upon the face of thine Anointed.

10 For one day in thy courts : is better than a thousand.

11 I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence : the Lord will give grace and worship ; and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts : blessed is the man that putteth his trust in thee.

PSAL 85. *Benedixisti, Domine.*

LORD, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people : and covered all their sins.

3 Thou hast taken away all thy displeasure : and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour : and let thine anger cease from us.

5 Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another ?

6 Wilt thou not turn again

and quicken us : that thy people may rejoice in thee ?

7 Shew us thy mercy, O Lord : and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me : for he shall speak peace unto his people, and to his saints that they turn not again.

9 For his salvation is nigh them that fear him : that glory may dwell in our land.

10 Mercy and truth are met together : righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving-kindness : and our land shall give her increase.

13 Righteousness shall go before him : and he shall direct his going in the way.

MORNING PRAYER.

PSAL. 86. *Inclina, Domine.*

BOW down thine ear, O Lord, and hear me : for I am poor and in misery.

2 Preserve thou my soul, for I am holy : my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord : for I will call daily upon thee.

4 Comfort the soul of thy servant : for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer : and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee : for thou hearest me.

8 Among the gods there is none like unto thee, O Lord.

there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord : and shall glorify thy Name.

10 For thou art great, and doest wondrous things : thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart : and will praise thy Name for evermore.

13 For great is thy mercy toward men : and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me : and the congregations of naughty men have fought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy : long suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me : give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me, may see it, and be ashamed : because thou, Lord, hast holpen me, and comforted me.

PSAL. 87. *Fundamenta ejus.*

HER foundations are upon the holy hills : the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee : thou city of God.

3 I will think upon Rahab and Babylon : with them that know me.

4 Behold ye the Philistines

also : and they of Tyre, with the Morians ; lo, there was he born.

5 And of Sion it shall be reported, that he was born in her : and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people : that he was born there.

7 The fingers also and trumpeters shall he rehearse : all my fresh springs shall be in thee.

PSAL. 88. *Domine Deus.*

O Lord God of my salvation, I have cried day and night before thee : O let my prayer enter into thy presence ; incline thine ear unto my calling.

2 For my soul is full of trouble : and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength ;

4 Free among the dead, like unto them that are wounded and lie in the grave : who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit : in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me : and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8 I am so fast in prison : that I cannot get forth.

9 My sight faileth for very trouble : Lord, I have cried daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead : or shall the dead rise up again and praise thee ?

y loving kindness
the grave : or thy
destruction ?

wondrous works
the dark : and thy
in the land where
forgotten ?

ee have I cried,
d early shall my
efore thee.

hy abhorrest thou
d hidest thou thy

misery, and like
is at the point to
om my youth up
ve I suffered with
id.

pathful displeasure
: and the fear of
one me.

ne round about me
er : and compassed
n every side.

rs and friends hast
y from me : and
intance out of my

3 PRAYER.

fericordias Domini.
hall be alway of
ng-kindness of the
my mouth will I
ng thy truth from
to another.

ave said, Mercy
up for ever : thy
ou stablish in the

le a covenant with
have sworn unto
ant ;

will I stablish for
p thy throne from
to another.

the very heavens
wondrous works :
in the congrega-
nts.

is he among the
shall be compared
?

7 And what is he among the
gods : that shall be like unto
the Lord ?

8 God is very greatly to be
feared in the council of the
saints : and to be had in re-
verence of all them that are
round about him.

9 O Lord God of hosts, who is
like unto thee : thy truth, most
mighty Lord, is on every side.

10 Thou rulest the raging of
the sea : thou stillest the waves
thereof when they arise.

11 Thou hast subdued Egypt,
and destroyed it : thou hast scat-
tered thine enemies abroad with
thy mighty arm.

12 The heavens are thine, the
earth also is thine : thou hast
laid the foundation of the round
world, and all that therein is.

13 Thou hast made the north
and the south : Tabor and Her-
mon shall rejoice in thy Name.

14 Thou hast a mighty arm :
strong is thy hand, and high is
thy right hand.

15 Righteousness and equity
are the habitation of thy seat :
mercy and truth shall go before
thy face.

16 Blessed is the people, O
Lord, that can rejoice in thee :
they shall walk in the light of
thy countenance.

17 Their delight shall be
daily in thy name : and in thy
righteousness shall they make
their boast.

18 For thou art the glory of
their strength : and in thy lov-
ing-kindness thou shalt lift up
our horns.

19 For the Lord is our de-
fence : the Holy One of Israel
is our King.

20 Thou speakest some time in
visions unto thy saints, and saidst :
I have laid help upon one that is
mighty ; I have exalted one chosen
out of the people.

21 I have found David my
servant.

servant : with my holy oil have I-anointed him.

22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.

24 I will smite down his foes before his face : and plague them that hate him.

25 My truth also and my mercy shall be with him : and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea : and his right hand in the floods.

27 He shall call me, Thou art my Father : my God, and my strong salvation.

28 And I will make him my first-born : higher than the kings of the earth.

29 My mercy will I keep for him for evermore : and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever : and his throne as the days of heaven.

31 But if his children forsake my law : and walk not in my judgements ;

32 If they break my statutes, and keep not my commandments : I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving-kindness will I not utterly take from him : nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips : I have sworn once by my holiness, That I will not fail David.

35 His seed shall endure for ever : and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon : and as the faithful witness in heaven.

37 But thou hast abhorred and

forfaken thine Anointed : art displeased at him.

38 Thou hast broken the covenant of thy servant : a his crown to the ground.

39 Thou hast overthrown his hedges : and broken his strong holds.

40 All they that go to him : and he is become a reproach to his neighbours

41 Thou hast set up the hand of his enemies : against all his adversaries to rejoice

42 Thou hast taken away the edge of his sword : and him not victory in the battle

43 Thou hast put to shame his glory : and cast his throne to the ground.

44 The days of his youth thou hast shortened : and him with dishonour.

45 Lord, how long wilt thou hide thyself, for ever : against thy wrath burn like fire

46 O remember how short time is : wherefore hast thou made all men for nought

47 What man is he that shall not see death : a he deliver his soul from the hand of hell ?

48 Lord, where are thy loving-kindnesses : which thou swarest unto David in thy truth

49 Remember, Lord, how I do bear in my rebukes of many people :

50 Wherewith thine enemies have blasphemed thee, and derided the footsteps of thine Anointed : praised be the Lord evermore, Amen, and Amen

MORNING PRAYER

PSAL. 90. *Domine, refici*

LORD, thou hast been my refuge : from one affliction to another.

a Before the mountain

brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

3 Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep : and fade away suddenly like the grass.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For when thou art angry, all our days are gone : we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten ; and though men be so strong that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days : that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last : and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

15 Comfort us again, now after the time that thou hast plagued

us : and for the years wherein we have suffered adversity.

16 Shew thy servants thy work : and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

PSAL. 91. *Qui habitat.*

WHOSO dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold : my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter : and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day ;

6 For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

9 For thou, Lord, art my hope : thou hast set thine house of defence very high.

10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee : to keep thee in all thy ways.

12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

16 With long life will I satisfy him : and shew him my salvation.

PSAL. 92. *Bonum est confiteri.*

IT is a good thing to give thanks-unto the Lord : and to sing praises unto thy Name, O most Highest ;

2 To tell of thy loving-kindness early in the morning : and of thy truth in the night-season ;

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works : and I will rejoice in giving praise for the operation of thy hands.

5 O Lord, how glorious are thy works : thy thoughts are very deep ;

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever ; but thou, Lord, art the most highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

10 Mine eye also shall lust of mine enemies : mine ear shall hear his devising wicked that arise up against me.

11 The righteous shall flourish like a palm-tree : he shall spread abroad like a Libanus.

12 Such as he planteth in the house of the Lord : shall flourish in the courts of the Lord of our God.

13 They also shall bring forth more fruit in their age : they shall be fat and well liked.

14 That they may shew the true the Lord my strength, and that there is no guile in him.

EVENING PRAYER

PSAL. 93. *Dominus rex.*

THE Lord is King, and he hath put on glorious apparel, and girded himself with strength.

2 He hath made the world so sure : that it cannot be moved.

3 Ever since the world began, thou art from everlasting to everlasting.

4 The floods are round about the Lord, the floods have their voice : the floods break forth their waves.

5 The waves of the sea are mighty and rage horribly, yet the Lord, who dwelleth high, is mightier.

6 Thy testimonies, O Lord, are very sure : holiness and righteousness shall dwell in thy house for ever.

PSAL. 94. *Deus ultor.*

O Lord God, to whom vengeance belongeth, O Lord God, to whom vengeance belongeth, shew thyself.

2 Arise, thou judge of the world : and reward the wicked after their deserving.

e 18. day.

PSALMS.

The 19. day.

3 Lord, how long shall the
godly : how long shall the
godly triumph?

4 How long shall all wicked
ers speak so disdainfully : and
like such proud boasting?

5 They smite down thy peo-
ple, O Lord : and trouble thine
inheritance.

6 They murder the widow
and the stranger : and put the
helpless to death.

7 And yet they say, Tush, the
Lord shall not see : neither shall
the God of Jacob regard it.

8 Take heed, ye unwise a-
mong the people : O ye fools,
when will ye understand?

9 He that planted the ear,
shall he not hear : or he that
made the eye, shall he not see?

10 Or he that nutureth the
raven : it is he that teacheth
in knowledge, shall not he
understand?

11 The Lord knoweth the
thoughts of man : that they
are but vain.

12 Blessed is the man whom
thou chastenest, O Lord : and
thou chastest him in thy law.

13 That thou mayest give
him patience in time of adver-
sity : until the pit be digged up
for the ungodly.

14 For the Lord will not fail
his people : neither will he for-
ce his inheritance.

15 Until righteousness turn
again unto judgement : all such
are true in heart shall tol-
d it.

16 Who will rise up with me
against the wicked : or who
will take my part against the
evil-doers?

17 If the Lord had not helped
me : it had not failed but my
soul had been put to silence.

18 But when I said, my foot
th slipped : thy mercy, O
Lord, held me up.

19 In the multitude of the
sorrows that I had in my heart :
thy comforts have refreshed my
soul.

20 Wilt thou have any thing
to do with the stool of wick-
edness : which imagineth mis-
chief as a law?

21 They gather them together
against the soul of the right-
eous : and condemn the innocent
blood.

22 But the Lord is my refuge :
and my God is the strength of
my confidence.

23 He shall recompense them
their wickedness, and destroy
them in their own malice : yea,
the Lord our God shall destroy
them.

MORNING PRAYER.

PSAL. 95. *Venite exultemus.*

○ Come, let us sing unto the
Lord : let us heartily re-
joice in the strength of our sal-
vation.

2 Let us come before his pre-
sence with thanksgiving : and
shew our selves glad in him with
psalms;

3 For the Lord is a great
God : and a great King above
all gods.

4 In his hand are all the
corners of the earth : and the
strength of the hills is his also.

5 The sea is his, and he made
it : and his hands prepared the
dry land.

6 O come, let us worship and
fall down : and kneel before the
Lord our Maker;

7 For he is the Lord our God :
and we are the people of his
pasture, and the sheep of his
hand.

8 To-day if ye will hear his
voice, harden not your hearts :
as in the provocation, and as
in the day of temptation in the
wilderness;

9 When your fathers tempted me : proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways ;

11 Unto whom I sware in my wrath : that they should not enter into my rest.

PSAL. 96. *Cantate Domino.*

O Sing unto the Lord a new song : sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.

3 Declare his honour unto the heathen : and his wonders unto all people ;

4 For the Lord is great, and cannot worthily be praised : he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worship are before him : power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people : ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name : bring presents, and come into his courts.

9 O worship the Lord in the

12 Let the field be joyful : all that is in it : the trees of the wood : before the Lord ;

13 For he cometh cometh to judge the earth with righteousness to world, and the people truth.

PSAL. 97. *Dominus.*

THE Lord is King, may be glad the multitude of the be glad thereof.

2 Clouds and darkness round about him : right and judgement are the of his seat.

3 There shall go a light before him : and burn up his on every side.

4 His lightnings go unto the world : the earth, and was afraid.

5 The hills melted at the presence of the Lord : at the presence of the Lord the whole earth.

6 The heavens have his righteousness : an people have seen his glory.

7 Confounded be all worship carved images : delight in vain gods : him, all ye gods.

8 Sion heard of it, rejoiced : and the daughters were glad, because of judgements, O Lord.

9 For thou, Lord, :

day.

PSALMS.

The 19. day.

praise in the Lord, ye
: and give thanks for
rance of his holiness.

ING PRAYER.

98. *Cantate Domino.*

unto the Lord a new
; : for he hath done
things.

his own right hand,
his holy arm : hath he
himself the victory.

Lord declared his sal-
his righteousness hath
shewed in the sight of
n.

hath remembered his
d truth toward the
Israel : and all the ends
world have seen the sal-
our God.

yourself joyful un-
d, all ye lands : sing,
and give thanks.

the Lord upon the
; to the harp with a
thanksgiving ;

trumpets also and
O shew yourselves joy-
the Lord the King.

the sea make a noise,
that therein is : the
world, and they that
in.

the floods clap their
d let the hills be joy-
er before the Lord :
come to judge the earth.
h righteousness shall
the world : and the
th equity.

9. *Dominus regnavit.*
Lord is King, be the
de never so impatient :
between the cheru-
the earth never so un-

Lord is great in Sion :
above all people.

shall give thanks unto
e : which is great,
, and holy.

4 The king's power loveth
judgement ; thou hast prepared
equity : thou hast executed
judgement and righteousness in
Jacob.

5 O magnify the Lord our
God : and fall down before his
footstool, for he is holy.

6 Moses and Aaron among
his priests, and Samuel among
such as call upon his Name :
these called upon the Lord, and
he heard them.

7 He spake unto them out of
the cloudy pillar : for they kept
his testimonies, and the law that
he gave them.

8 Thou heardest them, O
Lord our God : thou forgavest
them, O God, and punishedst
their own inventions.

9 O magnify the Lord our
God, and worship him upon his
holy hill : for the Lord our God
is holy.

PSAL. 100. *Jubilate Deo.*

O Be joyful in the Lord, all
ye lands : serve the Lord
with gladness, and come before
his presence with a song.

2 Be ye sure that the Lord he
is God ; it is he that hath made
us, and not we ourselves : we
are his people, and the sheep of
his pasture.

3 O go your way into his
gates with thanksgiving, and in-
to his courts with praise : be
thankful unto him, and speak
good of his Name ;

4 For the Lord is gracious, his
mercy is everlasting : and his
truth endureth from generation
to generation.

PSAL. 101. *Misericordiam et
judicium.*

MY song shall be of mercy
and judgement : unto thee,
O Lord, will I sing.

2 O let me have understand-
ing : in the way of godliness :

L 4

3 Which

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness: there shall no such cleave unto me.

5 A forward heart shall depart from me: I will not know a wicked person.

6 Whoso privily slandereth his neighbour: him will I destroy.

7 Whoso hath also a proud look, and high stomach: I will not suffer him.

8 Mine eyes look upon such as are faithful in the land: that they may dwell with me.

9 Whoso leadeth a godly life: he shall be my servant.

10 There shall no deceitful person dwell in my house: he that telleth lies, shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

MORNING PRAYER.

PSAL. 102. *Domine, exaudi.*

HEAR my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call: O hear me, and that right soon.

3 For my days are consumed away like smoke: and my bones are burnt up as it were a firebrand.

4 My heart is smitten down and withered like grass: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the housetop.

8 Mine enemies revile me all the day long: and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping;

10 And that because of thine indignation, and wrath: for thou hast taken me up, and cast me down.

11 My days are gone like a shadow: and I am withered like grass.

12 But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy majesty;

16 When the Lord shall build up Sion: and when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire;

18 This shall be written for those that come after: and the people which shall be born, shall praise the Lord.

19 For he hath looked down from his sanctuary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of such as are in captivity: and deliver the children appointed unto death;

5. day.

PSALMS.

The 20. day.

That they may declare the
of the Lord in Sion : and
worship at Jerusalem ;
When the people are ga-
thered together : and the king-
also to serve the Lord.

He brought down my
th in my journey : and
ned my days.

But I said, O my God,
ne not away in the midst
e age : as for thy years,
ndure throughout all ge-
ons.

Thou, Lord, in the be-
g hast laid the foundation
earth : and the heavens
e work of thine hands.

They shall perish, but
halt endure : they all shall
ld as doth a garment ;

and as a vesture shalt thou
: them, and they shall be
ed : but thou art the same,
y years shall not fail.

The children of thy serv-
hall continue : and their
shall stand fast in thy

. 103. *Benefic, anima mea.*

PRaise the Lord, O my
il : and all that is within
raise his holy Name.

praise the Lord, O my soul :
rget not all his benefits ;
Who forgiveth all thy sin :
ealeth all thine infirmi-

Who saveth thy life from
ction : and crowneth thee
mercy and loving-kind-

Who satisfieth thy mouth
ood things : making thee
and lusty as an eagle.

he Lord executeth right-
s and judgement : for
m that are oppressed with

he shewed his ways unto
: his works unto the
of Israel;

8 The Lord is full of com-
passion and mercy : long-suffer-
ing, and of great goodness.

9 He will not alway be chid-
ing : neither keepeth he his
anger for ever.

10 He hath not dealt with us
after our sins : nor rewarded
us according to our wicked-
nesses.

11 For look how high the
heaven is in comparison of the
earth : so great is his mercy
also toward them that fear him.

12 Look how wide also the
east is from the west : so far
hath he set our sins from us.

13 Yea, like as a father piri-
eth his own children : even so
is the Lord merciful unto them
that fear him.

14 For he knoweth whereof
we are made : he remembereth
that we are but dust.

15 The days of man are but
as grass : for he flourisheth as a
flower of the field.

16 For as soon as the wind
goeth over it, it is gone : and
the place thereof shall know it
no more.

17 But the merciful goodness
of the Lord endureth for ever
and ever upon them that fear
him : and his righteousness up-
on children's children ;

18 Even upon such as keep his
covenant : and think upon his
commandments to do them.

19 The Lord hath prepared
his seat in heaven : and his
kingdom ruleth over all.

20 O praise the Lord, ye an-
gels of his, ye that excel in
strength : ye that fulfil his com-
mandment, and hearken unto
the voice of his words.

21 O praise the Lord, all ye
his hosts : ye servants of his that
do his pleasure.

22 O speak good of the Lord,
all ye works of his, in all place

3 Who layeth the beams of his chambers in the waters : and maketh the clouds his chariot ; and walketh upon the wings of the wind.

4 He maketh his angels spirits : and his ministers a flaming fire.

5 He laid the foundations of the earth : that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment : the waters stand in the hills.

7 At thy rebuke they flee : at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the vallies beneath : even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass : neither turn again to cover the earth.

10 He sendeth the springs into

their nests : and the fi a dwelling for the sto

18 The high hills refuge for the wild ge so are the stony roc conies.

19 He appointed for certain seasons : a knoweth his going do

20 Thou makest da it may be night : v the beasts of the forest

21 The lions roa their prey : do seek from God.

22 The sun ariseth, get them away toge lay them down in the

23 Man goeth for work, and to his lab til the evening.

24 O Lord, how m thy works : in wisdom made them all ; the e of thy riches ;

25 So is the great sea also : wherein :

day.

PSALMS.

The 21. day.

thy hand, they are filled
with good.

When thou hidest thy face,
they are troubled : when thou
drawest away their breath, they
perish, and are turned again to
dust.

When thou lettest thy
anger go forth, they shall be
destroyed, and thou shalt renew the
face of the earth.

Thy glorious majesty of the
Lord shall endure for ever : the
Lord shall all rejoice in his works.

The earth shall tremble at
the voice of him : if he do but
speak, the hills, they shall smoke.
The voice shall sing unto the Lord as
long as I live : I will praise my
King, while I have my being.

And so shall my words
praise him : my joy shall be in
the Lord.

As for sinners, they shall
be consumed out of the earth,
and the ungodly shall come to
an end : praise thou the Lord,
O Jerusalem, praise the Lord.

THE PRAYER.

105. *Confitemini Domino.*
We thank thee unto the Lord,
O God, call upon his Name :
O people, what things he
hath done.

Let your songs be of him,
and let your voice
be of all his wondrous

works in his holy Name :
the heart of them rejoice
in the Lord.

Seek the Lord and his
strength : seek his face ever-

remember the marvellous
works that he hath done : his
judgements, and the judgements of
his truth ;

Remembered of Abraham his
father : ye children of Jacob
praise him.

7 He is the Lord our God : his
judgements are in all the world.

8 He hath been alway mind-
ful of his covenant and promise :
that he made to a thousand ge-
nerations ;

9 Even the covenant that he
made with Abraham : and the
oath that he swore unto Isaac ;

10 And appointed the same un-
to Jacob for a law : and to Israel
for an everlasting testament ;

11 Saying, unto thee will I
give the land of Canaan : the
lot of your inheritance.

12 When there were yet but
a few of them : and they
were strangers in the land :

13 What time as they went
from one nation to another :
from one kingdom to another
people ;

14 He suffered no man to do
them wrong : but reprov'd even
kings for their sakes ;

15 Touch not mine Anointed :
and do my prophets no harm.

16 Moreover, he called for a
dearth upon the land : and
destroyed all the provision of
bread.

17 But he had sent a man be-
fore them : even Joseph, who
was sold to be a bond-servant ;

18 Whose feet they hurt in
the stocks : the iron entered into
his soul ;

19 Until the time came that
his cause was known : the word
of the Lord tried him.

20 The king sent and deli-
vered him : the prince of the
people let him go free.

21 He made him lord also of
his house : and ruler of all his
substance ;

22 That he might inform his
princes after his will : and
teach his senators wisdom.

23 Israel also came into E-
gypt : and Jacob was a stranger
in the land of Ham.

24 And he increased his people exceedingly : and made them stronger than their enemies ;

25 Whose heart turned so, that they hated his people : and dealt untruly with his servants.

26 Then sent he Moses his servant : and Aaron whom he had chosen ;

27 And these shewed his tokens among them : and wonders in the land of Ham.

28 He sent darkness, and it was dark : and they were not obedient unto his word.

29 He turned their waters into blood : and slew their fish.

30 Their land brought forth frogs : yea, even in their kings chambers.

31 He spake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hailstones for rain : and flames, of fire in their land.

33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillers innumerable : and did eat up all the grafs in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land : even the chief of all their strength.

36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night season.

39 At their desire he brought quails : and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.

41 For why ? he remembered his holy promise : and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness ;

43 And gave them the lands of the heathen : and they took the labours of the people in possession ;

44 That they might keep his statutes : and observe his laws.

EVENING PRAYER.

PSAL. 106. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Who can express the noble acts of the Lord : or shew forth all his praise !

3 Blessed are they that alway keep judgement : and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people : O visit me with thy salvation ;

5 That I may see the felicity of thy chosen : and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers : we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the Red sea.

8 Nevertheless, he helped them for his Name's sake : that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up : so he led them through the deep as through a wilderness.

10 And he saved them from the adversaries hand : and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they his words : and sang praise unto him.

13 But within a while they forgot his works : and would not abide his counsel ;

14 But lust came upon them in the wilderness : and they tempted God in the desert.

15 And he gave them their desire : and sent leanness withal into their soul.

16 They angered Moses also in the tents : and Aaron the saint of the Lord.

17 So the earth opened and swallowed up Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worshipped the molten image.

20 Thus they turned their glory : into the similitude of a calf that eateth hay ;

21 And they forgot God their Saviour : who had done so great things in Egypt ;

22 Wondrous works in the land of Ham : and fearful things by the Red sea.

23 So he said he would have destroyed them, had not Moses his chosen stood before him in the gap : to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land : and gave no credence unto his word ;

25 But murmured in their tents : and hearkened not unto the voice of the Lord,

26 Then lift he up his hand against them : to overthrow them in the wilderness ;

27 To cast out their seed among the nations : and to scatter them in the lands.

28 They joined themselves unto Baal-peor : and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions : and the plague was great among them.

30 Then stood up Phineas and prayed : and so the plague ceased.

31 And that was counted unto him for righteousness : among all posterities for evermore.

32 They angered him also the waters of strife ; so that he punished Moses for their sake.

33 Because they provoked his spirit : so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen : as the Lord commanded them ;

35 But were mingled among the heathen : and learned their works ;

36 Inasmuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils ;

37 And shed innocent blood even the blood of their sons and of their daughters : who they offered unto the idols of Canaan ; and the land was defiled with blood.

38 Thus were they stained with their own works : as they went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against the people : inasmuch that he hated his own inheritance.

40 And he gave them into the hand of the heathen.

day.

PSALMS.

The 22. day.

They that hated them were
ever them.

Their enemies oppressed
and had them in sub-

many a time did he deli-
ver him : but they rebelled a-
gainst him with their own in-
sights, and were brought
down in their wickedness.

Nevertheless, when he saw
their adversity : he heard their
cry.

He thought upon his co-
vetousness, and pitied them, ac-
cording unto the multitude of
his mercies : yea, he made all
that he saw lead them away cap-
tivity.

Deliver us, O Lord our
God, and gather us from a-
mong the heathen : that we
may give thanks unto thy holy
name, and make our boast of
it.

Blessed be the Lord God
our Lord from everlasting, and
without end : and let all
people say, Amen.

UNING PRAYER.

107. *Confitemini Domino.*

We give thanks unto the Lord,
because he is gracious : and his
mercy endureth for ever.

Let them give thanks,
who the Lord hath redeemed,
and delivered from the
hand of the enemy ;

And gathered them out of
all lands, from the east, and
from the west : from the north,
and from the south.

They went astray in the
wilderness out of the way : and
had no city to dwell in ;

Hungry and thirsty : their
soul was vexed in them.

They cried unto the Lord
in their trouble : and he deli-
vered them from their distress ;

7 He led them forth by the
right way : that they might go
to the city where they dwell.

8 O that men would there-
fore praise the Lord for his
goodness : and declare the won-
ders that he doeth for the child-
ren of men !

9 For he satisfieth the empty
soul : and filleth the hungry
soul with goodness ;

10 Such as sit in darkness, and
in the shadow of death : being
fast bound in misery and iron.

11 Because they rebelled a-
gainst the words of the Lord :
and lightly regarded the coun-
sel of the most Highest ;

12 He also brought down
their heart through heaviness :
they fell down, and there was
none to help them.

13 So when they cried unto the
Lord in their trouble : he deli-
vered them out of their distress.

14 For he brought them out
of darkness, and out of the
shadow of death : and brake
their bonds in sunder.

15 O that men would there-
fore praise the Lord for his
goodness : and declare the won-
ders that he doeth for the child-
ren of men !

16 For he hath broken the
gates of brass : and smitten the
bars of iron in sunder.

17 Foolish men are plagued
for their offence : and because
of their wickedness.

18 Their soul abhorred all
manner of meat : and they were
even hard at death's door.

19 So when they cried unto
the Lord in their trouble : he
delivered them out of their dis-
tress.

20 He sent his word, and
healed them : and they were
saved from their destruction.

21 O that men would there-
fore praise the Lord for his
goodness !

goodness : and declare the wonders that he doeth for the children of men !

22 That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

23 They that go down to the sea in ships : and occupy their business in great waters,

24 These men see the works of the Lord : and his wonders in the deep.

25 For at his word the stormy wind ariseth : which listeth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man : and are at their wits end.

28 So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

29 For he maketh the storm to cease : so that the waves thereof are still.

30 Then are they glad because they are at rest : and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

32 That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

33 Who turneth the floods into a wilderness : and drieth up the water-springs.

34 A fruitful land maketh he barren : for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

36 And there he setteth the

hungry : that they may build them a city to dwell in ;

37 That they may sow the land, and plant vineyards : and yield them fruits of increase.

38 He blesteth them, so that they multiply exceedingly : and suffereth not their cattle to decrease

39 And again, when they are diminished and brought low through oppression, through a plague or trouble ;

40 Though he suffer them to be evil entreated through tyrants : and let them wander out of the way in the wilderness ;

41 Yet helpeth he the poor out of misery : and maketh his households like a flock of sheep.

42 The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things : and they shall understand the loving-kindness of the Lord.

EVENING PRAYER

PSAL. 108. *Paratum cor meum*

O God, my heart is ready, my heart is ready : I will sing and give praise with the bema, remember that I have.

2 Awake, thou lute and harp : I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens : and thy truth reacheth unto the clouds.

5 Set up thyself, O God, above the heavens : and thy glory above all the earth.

6 That thy beloved may be delivered : let thy right hand save them, and hear thou me.

7 God hath spoken in his lines : I will rejoice there, and divide Sichem, and out the valley of Succoth.

Dilead is mine, and Manaf-
mine : Ephraim also is
strength of my head ;
Judah is my law-giver, Moab
my wash-pot : over Edom
I cast out my shoe ; upon
Tirzah will I triumph.

Who will lead me into
strong city : and who will
bring me into Edom ?

Hast not thou forsaken us,
O Lord : and wilt not thou, O
God, go forth with our hosts ?

O help us against the ene-
my : for vain is the help of man.
Through God we shall do
acts : and it is he that shall
bring down our enemies.

PSAL. 109. *Deus laudum.*

O Lord, do not thy tongue, O
God of my praise : for
the mouth of the ungodly, yea,
the mouth of the deceitful is
opened upon me.

And they have spoken a-
gainst me with false tongues :
they compassed me about also
with words of hatred, and
against me without a

reason for the love that I had
to them, lo, they take now
contrary part : but I give
thanks unto prayer.

They have rewarded
me evil for good : and hatred
for good-will.

As thou an ungodly man
ruler over him : and let
him stand at his right hand.

When sentence is given up-
on him, let him be condemned :
and let his prayer be turned in-

to his days be few : and
let his strength take his office.

Let his children be father-
less, and his wife a widow.

Let his children be vaga-
bond, and beg their bread : let
them seek it also out of desolate

places. Let the extortioner con-
sume all that he hath : and let
the stranger spoil his labour.

Let there be no man to pity
him : nor to have compassion
upon his fatherless children.

Let his posterity be destroy-
ed : and in the next generation
let his name be clean put out.

Let the wickedness of his
fathers be had in remembrance
in the sight of the Lord : and
let not the sin of his mother be
done away.

Let them alway be before
the Lord : that he may root out
the memorial of them from off
the earth ;

And that, because his mind
was not to do good : but per-
secuted the poor helpless man,
that he might slay him that was
vexed at the heart.

His delight was in cursing,
and it shall happen unto him :
he loved not blessing, therefore
shall it be far from him.

He clothed himself with
cursing like as with a raiment :
and it shall come into his bow-
els like water, and like oil into
his bones.

Let it be unto him as the
cloak that he hath upon him :
and as the girdle that he is alway
girded withal.

Let it thus happen from
the Lord unto mine enemies :
and to those that speak evil a-
gainst my soul.

But deal thou with me, O
Lord God, according unto thy
Name : for sweet is thy mercy.

O deliver me, for I am
helpless and poor : and my
heart is wounded within me.

I go hence like the shadow
that departeth : and am driven
away as the grasshopper.

My knees are weak through
fasting : my flesh is dried up for
want of fatness.

24 I became also a reproach unto them : they that looked upon me shaked their heads.

25 Help me, O Lord my God : O save me according to thy mercy.

26 And they shall know how hat this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet bless thou : and let them be confounded that rise up against me ; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion as with a loke.

29 As for me, I will give great thanks unto the Lord with my mouth : and praise him among the multitude.

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

MORNING PRAYER.

PSAL. 110. *Dixit Dominus.*

THE Lord said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion : thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will-offerings with an holy worship : the dew of thy birth is of the womb of the morning.

4 The Lord swear, and will not repent : thou art a priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand : shall wound even kings in the day of his wrath.

6 He shall judge among the earthen, he shall fill the places with the dead bodies : and

smite in funder the heads over divers countries.

7 He shall drink of the brook in the way : therefore shall he lift up his head.

PSAL. 111. *Confitebor tibi.*

I Will give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.

2 The works of the Lord are great : fought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour : and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

5 He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement : all his commandments are true.

8 They stand fast for ever and ever : and are done in truth and equity.

9 He sent redemption unto his people : he hath commanded his covenant for ever ; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter ; the praise of it endureth for ever.

PSAL. 112. *Beatus vir.*

Blessed is the man that feareth the Lord : he hath great delight in his commandments.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3 Riches and plentifulness shall be in his house : and

righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth : and will guide his words with discretion.

6 For he shall never be moved : and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the Lord.

8 His heart is stablished, and will not shrink : until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever ; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away ; the desire of the ungodly shall perish.

PSAL. 113. *Laudate pueri.*

Praise the Lord, ye servants :
O praise the Name of the Lord.

2 Blessed be the Name of the Lord : from this time forth for evermore.

3 The Lord's Name is praised : from the rising up of the sun unto the going down of the same.

4 The Lord is high above all heathen : and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth ?

6 He taketh up the simple out of the dust : and lifteth the poor out of the mire ;

7 That he may set him with the princes : even with the princes of his people.

8 He maketh the man to keep house : joyful mother of children.

EVENING PR

PSAL. 114. *In ex-*

When Israel came out of Egypt : and Jacob from among people ;

2 Judah was his strength, and Israel his dominion.

3 The sea saw that, and fled : Jordan was driven back.

4 The mountains skipped like rams : and the little young sheep.

5 What aileth thou sea, that thou flee : thou Jordan that thou be driven back ?

6 Ye mountains that ye skipped like rams : and ye like young sheep ?

7 Tremble thou before the presence of the Lord : before the presence of the God.

8 Who turned thee into a standing water : fountains into springs.

PSAL. 115. *Non no-*

NOT unto us, O Lord, but unto thee, give the praise : for thy mercy, and for thy truth.

2 Wherefore shall we say : where is now thy God ?

3 As for our God, he hath done as he pleased him.

4 Their idols are silver and gold : even the work of their hands.

5 They have mouths, and speak not : eyes have they, and see not.

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and do not ; feet have they, and walk not ;

walk not : neither speak they through their throat.

8 They that make them are like unto them : and so are all such as put their trust in them.

9 But thou, house of Israel, trust thou in the Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord : both small and great.

14 The Lord shall increase you more and more : you and your children.

15 Ye are the blessed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lord's : the earth hath he given to the children of men.

17 The dead praise not thee, O Lord : neither all they that go down into silence.

18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

MORNING PRAYER.

PSAL. 116. *Dilexi quoniam.*

I Am well pleased : that the Lord hath heard the voice of my prayer ;

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The snares of death compassed me round about : and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord : O Lord, I beseech thee deliver my soul.

5 Gracious is the Lord, and righteous : yea, our God merciful.

6 The Lord preserveth the simple : I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

9 I will walk before the Lord in the land of the living.

10 I believed, and therefore will I speak ; but I was so troubled : I said in my heart All men are liars.

11 What reward shall I give unto the Lord : for all the benefits that he hath done unto me

12 I will receive the cup of salvation : and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how true I am thy servant : I am thy servant, and the son of thine handmaid ; thou hast broke my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving : and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

PSAL. 117. *Laudate Dominum.*

O Praise the Lord, all ye heathen : praise him, all ye nations.

2 For his merciful kindness is ever more and more toward us : and the truth of the Lord endureth for ever. Praise the Lord.

PSAL. 118. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious : because his mercy endureth for ever.

2 Let Israel now confess that he is gracious : and that his mercy endureth for ever.

3 Let the house of Aaron now confess : that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess : that his mercy endureth for ever.

5 I called upon the Lord in trouble : and the Lord heard me at large.

6 The Lord is on my side : I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord : than to put any confidence in man.

9 It is better to trust in the Lord : than to put any confidence in princes.

10 All nations compassed me round about : but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.

13 Thou hast thrust fore at me, that I might fall : but the Lord was my help.

14 The Lord is my strength and my song : and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty things to pass.

17 I shall not die but live : as declare the works of the Lord

18 The Lord hath chastened and corrected me : but he hath not given me over unto death.

19 Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord the righteous shall enter into it.

21 I will thank thee, for thou hast heard me : and art become my salvation.

22 The same stone which the builders refused : is become the head stone of the corner.

23 This is the Lord's doing : and it is marvellous in our eyes.

24 This is the day which the Lord hath made : we will rejoice and be glad in it.

25 Help me now, O Lord : O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord : we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord, who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

EVENING PRAYER.

PSAL. 119. *Beati immaculati.*

Blessed are those that are undefiled in the way : and walk in the law of the Lord.

2 Blessed are they that keep his testimonies : and seek him with their whole heart.

PSALMS.

The 25. day.

who do no wick-
in his ways.
ft charged : that
igently keep thy
its.

y ways were made
at I might keep

not be confound-
have refpect unto
ndments.

ank thee with an
art : when I fhall
the judgements of
iefs.

epthy ceremonies :
not utterly.

o corrige?

hal fhall a young
leanfe his way :
g himfelf after thy

y whole heart have
: O let me not go
of thy command-

ds have I hid with-
: that I fhould not
ee.

rt thou, O Lord :
hy statutes.

y lips have I been
all the judgements
1.

ad as great delight
of thy testimonies :
mer of riches.

k of thy command-
have refpect unto

ght fhall be in thy
d I will not forget

bue ferve tuo.

l unto thy fervant :
may live and keep

ou mine eyes : that
e wondrous things

ranger upon earth :
hy commandments

4 My foul breaketh out for
the very fervent defire : that
it hath alway unto thy judge-
ments.

5 Thou haft rebuked the
proud : and curfed are they
that do err from thy command-
ments.

6 O turn from me shame and
rebuke : for I have kept thy
testimonies.

7 Princes alfo did fir and fpeak
againft me : but thy fervant is
occupied in thy statutes.

8 For thy testimonies are my
delight : and my counfellers.

Adhaefit pavimento.

MY foul cleaveth to the duft :
O quicken thou me ac-
cording to thy word.

2 I have acknowledged my
ways, and thou heardeft me :
O teach me thy statutes.

3 Make me to underftand the
way of thy commandments :
and fo fhall I talk of thy won-
drous works.

4 My foul melteth away for
very heavinefs : comfort thou
me according unto thy word.

5 Take from me the way of
lying : and caufe thou me to
make much of thy law.

6 I have chofen the way of
truth : and thy judgements have
I laid before me.

7 I have ftuck unto thy testi-
monies : O Lord, confound me
not.

8 I will run the way of thy
commandments : when thou
haft fet my heart at liberty.

MORNING PRAYER.

Legem pone.

TEACH me, O Lord, the way
of thy statutes : and I fhall
keep it unto the end.

2 Give me understanding
and I fhall keep thy law : ye
I fhall keep it with my wh
heart.

3 Make me to go in the path of thy commandments : for therein is my desire.

4 Incline my heart unto thy testimonies : and not to covetousness.

5 O turn away mine eyes, lest they behold vanity : and quicken thou me in thy way.

6 O stablish thy word in thy servant : that I may fear thee.

7 Take away the rebuke that I am afraid of : for thy judgements are good.

8 Behold, my delight is in thy commandments : O quicken me in thy righteousness.

Et veniat super me.

LET thy loving mercy come also unto me, O Lord : even thy salvation, according unto thy word.

2 So shall I make answer unto my blasphemers : for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth : for my hope is in thy judgements.

4 So shall I alway keep thy law : yea, for ever and ever.

5 And I will walk at liberty : for I seek thy commandments.

6 I will speak of thy testimonies also even before kings : and will not be ashamed.

7 And my delight shall be in thy commandments : which I have loved.

8 My hands also will I lift up unto thy commandments, which I have loved : and my study shall be in thy statutes.

Memento esio servi tui.

O Think upon thy servant, as concerning thy word : wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble : for thy word hath quickened me.

3 The proud have had me exceedingly in derision : yet ha I not shrunked from thy law.

4 For I remembered thine everlasting judgements, O Lord and received comfort.

5 I am horribly afraid : for I ungodly that forsake thy law.

6 Thy statutes have been in songs : in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night season : and have kept thy law.

8 This I had : because I kept thy commandments.

Portio mea, Domine.

THOU art my portion, O Lord : I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart : O be merciful unto me according to thy word.

3 I called mine own ways to remembrance : and turned mine feet unto thy testimonies.

4 I made haste, and prolonged not the time : to keep thy commandments.

5 The congregations of the ungodly have robbed me : but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee : because of thy righteous judgements.

7 I am a companion of them that fear thee : and keep thy commandments.

8 The earth, O Lord, is full of thy mercy : O teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servant according unto thy word.

2 O learn me true understanding and knowledge : for I have believed thy commandments.

3 Before I was troubled, I went wrong : but now have kept thy word.

the 25. day.

PSALMS.

The 25 day.

4 Thou art good and gracious : O teach me thy statutes.

5 The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

6 Their heart is as fat as wax : but my delight hath been in thy law.

7 It is good for me that I have been in trouble : that I may learn thy statutes.

8 The law of thy mouth is clearer unto me : than thousands of gold and silver.

EVENING PRAYER.

Manus tuas fecerunt me.

THY hands have made me, and fashioned me : O give me understanding that I may learn thy commandments.

2 They that fear thee will be glad when they see me : because I have put my trust in thy word.

3 I know, O Lord, that thy judgements are right : and that thou of very faithfulness hast caused me to be troubled.

4 O Let thy merciful kindness be my comfort : according to thy word unto thy servant.

5 O Let thy loving mercies come unto me, that I may live : for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies : be turned unto me.

8 O let my heart be found in thy statutes : that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation : and I have a good hope because of thy word.

2 Mine eyes long sore for thy word : saying, O when wilt thou comfort me ?

3 For I am become like a bottle in the smoke : yet do I not forget thy statutes.

4 How many are the days of thy servant : when wilt thou be avenged of them that persecute me ?

5 The proud have digged pits for me : which are not after thy law.

6 All thy commandments are true : they persecute me falsely ; O be thou my help.

7 They had almost made an end of me upon earth : but I forsook not thy commandments.

8 O quicken me after thy loving-kindness : and so shall I keep the testimonies of thy mouth.

In aeternum, Domine.

O Lord, thy word : endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance : for all things serve thee.

4 If my delight had not been in thy law : I should have perished in my trouble.

5 I will never forget thy commandments : for with them thou hast quickened me.

6 I am thine ; O save me : for I have sought thy commandments.

7 The ungodly laid wait for me, to destroy me : but I will consider thy testimonies.

8 I see that all things come to an end : but thy commandment is exceeding broad.

Quomodo dilexi.

LORD, what love have I unto thy law : all the day long is my study in it.

2 Thou through thy commandments hast made me wiser than mine enemies : for they are ever with me.

3 I have more understanding than my teachers : for thy testimonies are my study.

4 I am wiser than the aged : because I keep thy commandments.

5 I have refrained my feet from every evil way : that I may keep thy word.

6 I have not shrunk from thy judgements : for thou teachest me.

7 O how sweet are thy words unto my throat : yea, sweeter than honey unto my mouth !

8 Through thy commandments I get understanding : therefore I hate all evil ways.

MORNING PRAYER.

Lucerna pedibus meis.

THY word is a lantern unto my feet : and a light unto my paths.

2 I have sworn, and am steadfastly purposed : to keep thy righteous judgements.

3 I am troubled above measure : quicken me, O Lord, according to thy word.

4 Let the free-will offerings of my mouth please thee, O Lord : and teach me thy judgements.

5 My soul is alway in my hand : yet do I not forget thy law.

6 The ungodly have laid a snare for me : but yet I swerved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever : and why ? they are the very joy of my heart.

8 I have applied my heart to fulfil thy statutes alway : even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things : but thy law do I love.

2 Thou art my defence and shield : and my trust is in thy word.

3 Away from me, ye wicked :

I will keep the commandments of my God.

4 O stablish me according to thy word, that I may live : and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe : yea, my delight shall be ever in thy statutes.

6 Thou hast trodden down all them that depart from thy statutes : for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross : therefore I love thy testimonies.

8 My flesh trembleth for fear of thee : and I am afraid of thy judgements.

Feci judicium.

I Deal with the thing that is lawful and right : O give me not over unto mine oppressors.

2 Make thou thy servant to delight in that which is good : that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health : and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy : and teach me thy statutes.

5 I am thy servant : O grant me understanding : that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand : for they have destroyed thy law.

7 For I love thy commandments : above gold and precious stone.

8 Therefore hold I straight all thy commandments : and all false ways I utterly abhor.

Mirabilia.

THY testimonies are wonderful : therefore doth my soul keep them.

2 When thy word goeth forth : it giveth light and understanding unto the simple.

opened my mouth, and
in my breath : for my
it was in thy command-
s.

O look thou upon me, and
merciful unto me : as thou
to do unto those that love
same.

Order my steps in thy
: and so shall no wicked-
have dominion over me.

O deliver me from the
igful dealings of men : and
shall I keep thy command-
s.

Shew the light of thy coun-
sel upon thy servant : and
in me thy statutes.

Mine eyes gush out with
tear : because men keep not
law.

Justus es, Domine.
Righteous art thou, O Lord :
and true is thy judgement :
The testimonies that thou
commanded : are exceeding
precious and true.

My zeal hath even consum-
ed me : because mine enemies
forgotten thy words.

Thy word is tried to the
moist : and thy servant lov-
eth it.

I am small and of no re-
surrection : yet do I not forget
thy commandments.

Thy righteousness is an e-
verlasting righteousness : and
law is the truth.

Trouble and heaviness have
not hold upon me : yet is my
light in thy commandments.

The righteousness of thy
monies is everlasting : O
enlighten me understanding, and I
will live.

VENING PRAYER.

Gloria in toto corde meo.
Call with my whole heart :
hear me, O Lord, I will
thy statutes.

2 Yea, even unto thee do I
call : help me, and I shall keep
thy testimonies.

3 Early in the morning do I
cry unto thee : for in thy word
is my trust.

4 Mine eyes prevent the
night-watches : that I might be
occupied in thy words.

5 Hear my voice, O Lord, ac-
cording unto thy loving-kind-
ness : quicken me according as
thou art wont.

6 They draw nigh that of
malice persecute me : and are
far from thy law.

7 Be thou nigh at hand, O
Lord : for all thy command-
ments are true.

8 As concerning thy testimo-
nies, I have known long since :
that thou hast grounded them
for ever.

Psalm Lamentation.

O Consider mine adversity,
and deliver me : for I do
not forget thy law.

2 Avenge thou my cause, and
deliver me : quicken me accord-
ing to thy word.

3 Health is far from the un-
godly : for they regard not thy
statutes.

4 Great is thy mercy, O
Lord : quicken me as thou art
wont.

5 Many there are that trouble
me, and persecute me : yet do I
not swerve from thy testimo-
nies.

6 It grieveth me when I see
the transgressors : because they
keep not thy law.

7 Consider, O Lord, how I
love thy commandments : O
quicken me according to thy
loving-kindness.

8 Thy word is true from
everlasting : all the judgement
of thy righteousness endure
evermore.

Principes persecuti sunt.

PRINCES have persecuted me without a cause : but my heart standeth in awe of thy word.

2 I am as glad of thy word : as one that findeth great spoils.

3 As for lyes, I hate and abhor them : but thy law do I love.

4 Seven times a day do I praise thee : because of thy righteous judgements.

5 Great is the peace that they have who love thy law : and they are not offended at it.

6 Lord, I have looked for thy saving health : and done after thy commandments.

7 My soul hath kept thy testimonies : and loved them exceedingly.

8 I have kept thy commandments and testimonies : for all my ways are before thee.

Appropinquet deprecatio.

LET my complaint come before thee, O Lord : give me understanding according to thy word.

2 Let my supplication come before thee : deliver me according to thy word.

3 My lips shall speak of thy praise : when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

5 Let thine hand help me : for I have chosen thy commandments.

6 I have longed for thy saving health, O Lord : and in thy law is my delight.

7 O let my soul live, and it shall praise thee : and thy judgements shall help me.

8 I have gone astray like a sheep that is lost : O seek thy servant ; for I do not forget thy commandments.

MORNING

PSAL. 120. A

WHEN I was in distress, I called upon the Lord, and he heard me.

2 Deliver my soul from lying lips : from a deceitful tongue.

3 What reward shall I receive for my tongue : even mine arrows, with hot words.

4 Wo is me, that am strained to dwell abroad, and to have my dwelling among the tents of strangers.

5 My soul hath dwelt among them : till I have brought peace unto me.

6 I labour for peace, I speak unto them, that they may make them ready.

PSAL. 121. *Lev.*

I Will lift up mine eyes unto the hills : from whence cometh my help.

2 My help cometh from the Lord : who hath made heaven and earth.

3 He will not suffer thee to be moved : neither will he suffer thee to be troubled.

4 Behold, he that hath made Israel : shall not sleep.

5 The Lord is our keeper : the Lord is upon thy right hand.

6 So that the sun shall not burn thee by day, nor the moon by night.

7 The Lord shall preserve thee from all evil : he shall preserve thy soul.

8 The Lord shall preserve thee from all evil : he shall preserve thy soul.

PSAL. 122. *I.*

I Was glad when they said unto me : We will go up to the house of the Lord.

7. day.

PSALMS.

The 27. day.

Our feet shall stand in thy
: O Jerusalem.

Jerusalem is built as a city :
s at unity in itself.

For thither the tribes go up,
the tribes of the Lord : to
y unto Israel, to give thanks
the Name of the Lord.

For there is the seat of
ment : even the seat of the
: of David.

O pray for the peace of Je-
rem : they shall prosper that
thee.

Peace be within thy walls :
plenteousness within thy
ies.

For my brethren and com-
ons sakes : I will wish thee
erity.

Yea, because of the house
e Lord our God : I will
to do thee good.

AL. 123. *Ad te levavi oculos.*

NTO thee lift I up mine
eyes : O thou that dwellest
ie heavens.

Behold, even as the eyes of
nts look unto the hand of
masters, and as the eyes
maiden unto the hand of
mistress : even so our eyes
upon the Lord our God,
he have mercy upon us.

Have mercy upon us, O
l, have mercy upon us : for
are utterly despised.

Our soul is filled with the
nsful reproof of the wealthy :
with the despitefulness of
proud.

AL. 124. *Nisi quia Dominus.*

the Lord himself had not
een on our side, now may
el say : if the Lord himself
not been on our side, when
rose up against us ;

They had swallowed us up
k : when they were so
thfully displeased at us ;

Yea, the waters had drown-
: and the stream had gone
our soul,

4 The deep waters of the
proud : had gone even over our
soul.

5 But praised be the Lord :
who hath not given us over for
a prey unto their teeth.

6 Our soul is escaped, even as
a bird out of the snare of the
fowler : the snare is broken,
and we are delivered.

7 Our help standeth in the
Name of the Lord : who hath
made heaven and earth.

PSAL. 125. *Qui confidunt.*

THEY that put their trust in
the Lord, shall be even as
the mount Sion : which may not
be removed, but standeth fast
for ever.

2 The hills stand about Je-
rusalem : even so standeth the
Lord round about his people,
from this time forth for ever-
more.

3 For the rod of the ungodly
cometh not into the lot of the
righteous : lest the righteous put
their hand unto wickedness.

4 Do well, O Lord : unto
those that are good and true of
heart.

5 As for such as turn back
unto their own wickedness :
the Lord shall lead them forth
with the evil-doers ; but peace
shall be upon Israel.

EVENING PRAYER.

PSAL. 126. *In conversione.*

WHEN the Lord turned a-
gain the captivity of Sion :
then were we like unto them
that dream.

2 Then was our mouth filled
with laughter : and our tongue
with joy.

3 Then said they among the
heathen : The Lord hath done
great things for them.

4 Yea, the Lord hath d
M 2

The 27. day.

PSALMS.

The 27. day.

great things for us already : whereof we rejoyce.

5 Turn our captivity, O Lord : as the rivers in the south.

6 They that sow in tears : shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

PSAL. 127. *Nisi Dominus.*

EXcept the Lord build the house : their labour is but lost that build it.

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

PSAL. 128. *Beati omnes.*

Blessed are all they that fear the Lord : and walk in his ways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine : upon the walls of thine house ;

4 Thy children like the olive-branches : round about thy table.

5 Lo, thus shall the man be blessed : that feareth the Lord.

6 The Lord from out of Zion shall so bless thee : that thou

shalt see Jerusalem in prosperity all thy life long ;

7 Yea, that thou shalt see thy children's children : and peace upon Israel.

PSAL. 129. *Saepe expugnauerunt.*

MANY a time have they fought against me from my youth up ; may Israel now say ;

2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

3 The plowers plowed upon my back : and made long furrows.

4 But the righteous Lord hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward : as many as have evil-will at Zion.

6 Let them be even as the grass growing upon the house-tops : which withereth afore it be plucked up ;

7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves, his bosom.

8 So that they who go by, say not so much as, The Lord prosper you : we wish you good luck in the Name of the Lord.

PSAL. 130. *De profundis.*

OUT of the deep have I called unto thee, O Lord : Lord, hear my voice.

2 O let thine ears consider well : the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done a-miss : O Lord, who may abide it !

4 For there is mercy with thee : therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him : in his word is my trust.

unto the Lord :
 morning watch, I
 morning watch.
 trust in the Lord ;
 ord there is mer-
 him is plenteous

shall redeem Israel :
 ns.

Domine, non est.
 n not high mind-
 e no proud looks.
 exercise myself in
 : which are too

tain my soul, and
 like as a child that
 om his mother :
 s even as a wean-

trust in the Lord :
 ie faith for ever-

IG PRAYER.

Memento, Domine.
 emember David :
 is trouble ;
 : sware unto the
 owed a vow unto
 God of Jacob ;
 t come within the
 mine house : nor
 o my bed ;
 ot suffer mine eyes
 : mine eye-lids to
 ither the temples of
 ake any rest ;
 ind out a place for
 of the Lord : an
 or the mighty God

heard of the same
 and found it in the

I go into his taber-
 all low on our knees
 otstool.

O Lord, into thy
 : thou, and the ark
 th.

9 Let thy priests be clothed
 with righteousness : and let thy
 saints sing with joyfulness.

10 For thy servant David's
 sake : turn not away the pre-
 sence of thine Anointed.

11 The Lord hath made a
 faithful oath unto David : and
 he shall not shrink from it ;

12 Of the fruit of thy body :
 shall I set upon thy seat.

13 If thy children will keep
 my covenant, and my testimo-
 nies that I shall learn them :
 their children also shall sit upon
 thy seat for evermore.

14 For the Lord hath chosen
 Sion to be an habitation for
 himself : he hath longed for
 her.

15 This shall be my rest for
 ever : here will I dwell, for I
 have a delight therein.

16 I will bless her victuals
 with increase : and will satisfy
 her poor with bread.

17 I will deck her priests with
 health : and her saints shall re-
 joice and sing.

18 There shall I make the
 horn of David to flourish : I
 have ordained a lantern for mine
 Anointed.

19 As for his enemies, I shall
 clothe them with shame : but
 upon himself shall his crown
 flourish.

PSAL. 133. *Ecce, quam bonum !*

BEhold, how good and joyful
 a thing it is : brethren, to
 dwell together in unity !

2 It is like the precious oint-
 ment upon the head, than ran
 down unto the beard : even unto
 Aaron's beard, and went down
 to the skirts of his clothing.

3 Like as the dew of Hermon :
 which fell upon the hill of
 Sion.

4 For there the Lord promi-
 sed his blessing : and life for ev-
 more.

PSAL. 134. *Ecce nunc.*

BLhold now, praise the Lord :
all ye servants of the Lord ;
2 Ye that by night stand in
the house of the Lord : even in
the courts of the house of our
God.

3 Lift up your hands in the
sanctuary : and praise the Lord.

4 The Lord that made hea-
ven and earth : give thee bless-
ing out of Sion.

PSAL. 135. *Laudate nomen.*

OPraise the Lord, laud ye the
Name of the Lord : praise
it, O ye servants of the Lord ;

2 Ye that stand in the house
of the Lord : in the courts of
the house of our God.

3 O praise the Lord, for the
Lord is gracious : O sing praises
unto his Name, for it is lovely.

4 For why ? the Lord hath
chosen Jacob unto himself : and
Israel for his own possession.

5 For I know that the Lord
is great : and that our Lord is
above all gods.

6 Whatsoever the Lord pleas-
ed, that did he in heaven and
in earth : in the sea, and in all
deep places.

7 He bringeth forth the clouds
from the ends of the world :
and sendeth forth lightnings with
the rain, bringing the winds out
of his treasures.

8 He smote the first-born of
Egypt : both of man and beast.

9 He hath sent tokens and
wonders into the midst of thee,
O thou land of Egypt : upon
Pharaoh and all his servants.

10 He smote divers nations :
and slew mighty kings ;

11 Sehon king of the Amo-
rites, and Og the king of Basan :
and all the kingdoms of Canaan ;

12 And gave their land to be
an heritage : even an heritage
unto Israel his people.

13 Thy Name, O Lord, en-
dureth for ever : so doth thy
memorial, O Lord, from one
generation to another.

14 For the Lord will avenge
his people : and be gracious un-
to his servants.

15 As for the images of the
heathen, they are but silver and
gold : the work of men's hands.

16 They have mouths, and
speak not : eyes have they, but
they see not.

17 They have ears, and yet
they hear not : neither is there
any breath in their mouths.

18 They that make them are
like unto them : and so are all
they that put their trust in them.

19 Praise the Lord, ye house
of Israel : praise the Lord, ye
house of Aaron.

20 Praise the Lord, ye house
of Levi : ye that fear the Lord,
praise the Lord.

21 Praised be the Lord out
of Sion : who dwelleth at Jeru-
salem.

EVENING PRAYER.

PSAL. 136. *Confitemini.*

O Give thanks unto the Lord,
for he is gracious : and his
mercy endureth for ever.

2 O give thanks unto the God
of all gods : for his mercy en-
dureth for ever.

3 O thank the Lord of all
lords : for his mercy endureth
for ever.

4 Who only doeth great won-
ders : for his mercy endureth
for ever.

5 Who by his excellent wi-
dom made the heavens : for his
mercy endureth for ever.

6 Who laid out the earth a-
bove the waters : for his mercy
endureth for ever.

7 Who hath made great lights :
for his mercy endureth for ever ;
8 The

The sun to rule the day :
is mercy endureth for ever ;
The moon and the stars to
rule the night : for his mercy
endureth for ever ;

Who smote Egypt with
first-born : for his mercy
endureth for ever ;

And brought out Israel
among them : for his mer-
cureth for ever ;

With a mighty hand and
shed-out-arm : for his mer-
cureth for ever.

Who divided the Red sea
into parts : for his mercy en-
dureth for ever ;

And made Israel to go
through the midst of it : for his
mercy endureth for ever.

But as for Pharaoh and
host, he overthrew them in
the Red sea : for his mercy en-
dureth for ever.

Who led his people through
wilderness : for his mercy
endureth for ever.

Who smote great kings : for
mercy endureth for ever ;

Yea, and slew mighty kings :
mercy endureth for ever ;

Sehon king of the Amo-
rite : for his mercy endureth
for ever ;

And Og the king of Basan :
mercy endureth for ever ;

And gave away their land
as an heritage : for his mercy
endureth for ever ;

Even for an heritage unto
his servant : for his mercy
endureth for ever.

Who remembered us when
we were in trouble : for his
mercy endureth for ever ;

And hath delivered us
from our enemies : for his mer-
cureth for ever.

Who giveth food to all flesh :
mercy endureth for ever.

O give thanks unto the
Lord of heaven : for his mercy
endureth for ever.

27 O give thanks unto the
Lord of lords : for his mercy
endureth for ever.

PSAL. 137. *Super flumina.*

By the waters of Babylon we
sat down and wept : when
we remembered thee, O Sion.

2 As for our harps, we hanged
them up : upon the trees that
are therein.

3 For they that led us away
captive, required of us then a
song and melody in our heaviness :
Sing us one of the songs of
Sion.

4 How shall we sing the Lord's
song : in a strange land ?

5 If I forget thee, O Jerusa-
lem : let my right hand forget
her cunning.

6 If I do not remember thee,
let my tongue cleave to the roof
of my mouth : yea, if I prefer
not Jerusalem in my mirth.

7 Remember the children of
Edom, O Lord, in the day of
Jerusalem : how they said,
Down with it, down with it,
even to the ground.

8 O daughter of Babylon,
wasted with misery : yea, hap-
py shall he be that rewardeth
thee, as thou hast served us.

9 Blessed shall he be that tak-
eth thy children : and throweth
them against the stones.

PSAL. 138. *Confitebor tibi.*

I Will give thanks unto thee,
O Lord, with my whole
heart : even before the gods will
I sing praise unto thee.

2 I will worship toward thy
holy temple, and praise thy
Name, because of thy loving-
kindness and truth : for thou
hast magnified thy Name, and
thy word above all things.

3 When I called upon thee,
thou heardest me : and enduedst
my soul with much strength.

4 All the kings of the earth
shall praise thee, O Lord : for

thy hand upon the multitude of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness toward me : yea, thy mercy, O Lord, endureth for ever ; despise not then the works of thine own hands.

MORNING PRAYER.

PSAL. 139. *Domine, prechaisti.*

O Lord, thou hast searched me out, and known me : thou knowest my down-sitting, and mine up-rising ; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed : and spiest out all my ways.

3 For lo, there is not a word in my tongue : but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before : and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me : I

13 I will give thanks unto thee, for I am wonderfully made : and are thy works ; and soul knoweth right well.

14 My bones are not thee : though I be made and fashioned beneath earth.

15 Thine eyes did see me from the womb, yet being imperfect in thy book were all members written ;

16 Which day by day thou hast fashioned : when as was none of them.

17 How dear are thy thoughts unto me, O God : O how precious is the sum of them !

18 If I tell them, more in number than the sand, when I wake up, I will say with thee.

19 Wilt thou not be angry with me, O God : because of mine iniquity, ye blood-thirsty men.

20 For they speak vainly against thee :

1 the way everlasting.

2. *Eripe me, Domine.*

ne, O Lord, from the
an : and preserve me
icked man ;
imagine mischief in
: and stir up strife
long.

ave sharpened their
e a serpent : adders
nder their lips.

ne, O Lord, from the
the ungodly : pre-
om the wicked men,
urposed to overthrow

oud have laid a snare
d spread a net abroad
: yea, and set traps

unto the Lord, Thou
od : hear the voice
yers, O Lord.

d God, thou strength
th : thou hast covered
the day of battle.

ot the ungodly have
O Lord : let not his
is imagination pro-
fey be too proud.

he mischief of their
fall upon the head
that compass me a-

hot burning coals fall
: let them be cast
re, and into the pit,
never rise up again.

an full of words shall
er upon the earth :
hunt the wicked per-
throw him.

I am that the Lord will
: poor : and maintain
of the helpless.

: righteous also shall
ks unto thy Name :
just shall continue in

PSAL. 141. *Domine, clamavi.*

LORD, I call upon thee, hattle
thee unto me : and consider
my voice, when I cry unto thee.

2 Let my prayer be set forth
in thy sight as the incense : and
let the lifting up of my hands
be an evening sacrifice.

3 Set a watch, O Lord, be-
fore my mouth : and keep the
door of my lips.

4 O let not mine heart be in-
clined to any evil thing : let me
not be occupied in ungodly
works, with the men that work
wickedness ; lest I eat of such
things as please them.

5 Let the righteous rather
smite me friendly : and reprove
me.

6 But let not their precious
balms break my head : yea, I
will pray yet against their wick-
edness.

7 Let their judges be over-
thrown in stony places : that
they may hear my words, for
they are sweet.

8 Our bones lie scattered be-
fore the pit : like as when one
breaketh and heweth wood up-
on the earth.

9 But mine eyes look unto
thee, O Lord God : in thee is my
trust ; O cast not out my soul.

10 Keep me from the snare
that they have laid for me : and
from the traps of the wicked
doers.

11 Let the ungodly fall into
their own nets together : and
let me ever escape them.

EVENING PRAYER.

PSAL. 142. *Voce mea ad Dominum.*

ICried unto the Lord with my
voice : yea, even unto the Lord
did I make my supplication.

2 I poured out my complaints
before him : and shewed him
of my trouble.

3 When my spirit was in heaviness, thou knewest my path : in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my
right hand : and saw there
was no man that would know
me.

5 I had no place to flee unto: and no man cared for my soul.

6 I cried unto thee, O Lord,
and said : Thou art my hope,
and my portion in the land of
the living.

7 Consider my complaint :
for I am brought very low.

8: O deliver me from my per-
secutors ; for they are too strong
for me.

9 Bring my foul out of prison, that I may give thanks unto thy Name : which thing if thou wilt grant me, then shall the righteous resort unto my company.

PSAL. 143. *Domine, exaudi.*

HEAR my prayer, O Lord,
and consider my desire :
hearken unto me for thy truth
and righteousness sake.

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground : he hath laid me in the darkneſs, as the men that have been long dead.

4 Therefore is my spirit vex-
ed within me : and my heart
within me is desolate.

5 Yet do I remember the
time past, I muse upon all thy
works : yea, I exercise myself
in the works of thy hands.

6 I stretch forth my hands
unto thee : my soul gaspeth un-
to thee as a thirsty land.

7 Hear me, O
soon, for my
faint : hide not
me, lest I be lik
that go down int

8 O let me he
kindness betimes
ing, for in thee
shew thou me tl
should walk in ;
my soul unto the

9 Deliver me,
mine enemies : for
thee to hide me.

10 Teach me to
that pleaseth thee,
my God : let thy
lead me forth into
righteousness.

11 Quicken me,
thy Name's sake :
righteousness sake
out of trouble :

12 And of thy
mine enemies : ar
them that vex m
am thy servant.

MORNING

PSAL. 144. *Bened.*

Blessed be the
strength : who
hands to war, and
fight :

2 My hope and
my castle and d
defendèr in whom
subdueth my peopl
der me.

3 Lord, what is
thou hast such respect
or the son of man,
regardest him !

4 Man is like
nought : his time p
like a shadow.

5 Bow thy heavens,
come down : touch
tains, and they shal

6 Cast forth th
and tear them : fr
arrows, and con'

end down thine hand
above : deliver me, and
me out of the great wa-
rom the hand of strange
en ;

whose mouth talketh of
: and their right hand is
t hand of wickedness.

will sing a new song unto
God : and sing praises un-
upon a ten-stringed lute.

Thou hast given victory
sings : and hast delivered
thy servant from the pe-
he sword.

Save me, and deliver me
he hand of strange child-
whose mouth talketh of
, and their right hand is
hand of iniquity.

That our sons may grow up
young plants : and that
ughters may be as the po-
corners of the temple.

That our garners may be
d plenteous with all man-
store : that our sheep
bring forth thousands and
ousands in our streets.

That our oxen may be
to labour, that there be
ay : no leading into cap-
and no complaining in
reets.

Happy are the people that
such a case : yea, blessed
ie people who have the
for their God.

L. 145. *Exaltabo te, Deus.*
ill magnify thee, O God,
King : and I will praise
ame for ever and ever.
very day will I give thanks
thee : and praise thy Name
er and ever.

reat is the Lord, and mar-
is, worthy to be praised :
is no end of his great-

One generation shall praise
works unto another : and
e thy power.

5 As for me, I will be talking
of thy worship : thy glory, thy
praise, and wondrous works ;

6 So that men shall speak
of the might of thy marvellous
acts : and I will also tell of thy
greatness.

7 The memorial of thine a-
bundant kindness shall be shew-
ed : and men shall sing of thy
righteousness.

8 The Lord is gracious and
merciful : long-suffering, and of
great goodness.

9 The Lord is loving unto
every man : and his mercy is
over all his works.

10 All thy works praise thee,
O Lord : and thy saints give
thanks unto thee.

11 They shew the glory of
thy kingdom : and talk of thy
power ;

12 That thy power, thy glo-
ry and mightiness of thy king-
dom : might be known unto
men.

13 Thy kingdom is an ever-
lasting kingdom : and thy do-
minion endureth throughout all
ages.

14 The Lord upholdeth all
such as fall : and lifteth up all
those that are down.

15 The eyes of all wait upon
thee, O Lord : and thou givest
them their meat in due sea-
son.

16 Thou openest thine hand :
and fillest all things living with
plenteousness.

17 The Lord is righteous in
all his ways : and holy in all his
works.

18 The Lord is nigh unto all
them that call upon him : yea,
all such as call upon him faith-
fully.

19 He will fulfil the desire of
them that fear him : he also
will hear their cry, and w
help them.

praises unto my God.

2 O put not your trust in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth : and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help : and whose hope is in the Lord his God ;

5 Who made heaven and earth, the sea, and all that therein is : who keepeth his promise for ever ;

6 Who helpeth them to right that suffer wrong : who feedeth the hungry.

7 The Lord looseth men out of prison : the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen : the Lord careth for the righteous.

9 The Lord careth for the strangers ; he defendeth the fatherless and widow : as for the

poor, his wisdom is infinite.

6 The Lord set meek : and bring godly down to the

7 O sing unto the Lord of thanksgiving : sing on the harp unto

8 Who covereth with clouds, and p for the earth : and grafs to grow upon tains, and herb for men ;

9 Who giveth for cattle : and feedeth ravens that call up

10 He hath no p strength of an ho delighteth he in an

11 But the Lord in them that fear h their trust in his n

12 Praise the Lord : praise thy G lem : praise thy G

13 For he hath bars of thy gates : a ed thy children wi

3 He sendeth out his word,
melteth them : he bloweth
h his wind, and the waters
v.

9 He sheweth his word unto
ob : his statutes and ordi-
ices unto Israel.

o He hath not dealt so with
nation : neither have the
then knowledge of his laws.

SAL. 148. *Laudate Dominum.*

Praise the Lord of heaven :
praise him in the height.

Praise him, all ye angels of
: praise him all his host.

Praise him, sun and moon :
ise him, all ye stars and light.

Praise him, all ye heavens :
ye waters that are above
: heavens.

Let them praise the Name
the Lord : for he spake the
ord, and they were made ; he
nmanded, and they were
ated.

5 He hath made them fast
ever and ever : he hath giv-
them a law which shall not
broken.

7 Praise the Lord upon earth :
dragons, and all deeps ;

8 Fire and hail, snow and
pours : wind and storm ful-
ing his word ;

9 Mountains and all hills :
itful trees and all cedars ;

10 Beasts and all cattle :
orms and feathered fowls ;

11 Kings of the earth and all
ople : princes and all judges
the world ;

12 Young men and maidens,
d men and children, praise
e Name of the Lord : for his
ame only is excellent, and his
aise above heaven and earth.

13 He shall exalt the horn of
s people ; all his Saints shall
aise him : even the children

of Israel, even the people that
serveth him.

PSAL. 149. *Cantate Domino.*

O Sing unto the Lord a new
song : let the congregation
of saints praise him.

2 Let Israel rejoice in him
that made him : and let the
children of Sion be joyful in
their king.

3 Let them praise his Name
in the dance : let them sing
praises unto him with tabret
and harp.

4 For the Lord hath pleasure
in his people : and helpeth the
meek-hearted.

5 Let the saints be joyful
with glory : let them rejoice in
their beds.

6 Let the praises of God be
in their mouth : and a two-
edged sword in their hands ;

7 To be avenged of the hea-
then : and to rebuke the people ;

8 To bind their kings in
chains : and their nobles with
links of iron.

9 That they may be avenged
of them, as it is written : Such
honour have all his saints.

PSAL. 150. *Laudate Dominum.*

O Praise God in his holiness :
praise him in the firma-
ment of his power.

2 Praise him in his noble acts :
praise him according to his ex-
cellent greatness.

3 Praise him in the sound of
the trumpet : praise him upon
the lute and harp.

4 Praise him in the cymbals
and dances : praise him upon
the strings and pipe.

5 Praise him upon the well-
tuned cymbals : praise him up-
on the loud cymbals.

6 Let every thing that hath
breath : praise the Lord.

The End of the Psalms.

ous protection, the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lord King *GEORGE*, and his kingdoms, and a security for such as pass on the seas upon their lawful occasions: that the inhabitants of our Island may in peace and quietness serve thee our God: and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies, to praise and glorify thy holy Name, through Jesus Christ our Lord.

Amen.

The Collect.

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that

thy commandments: For we see how terrible thou art, O Lord God, thy works of wonder; that we may be feared above all things: therefore we adore thy Majesty, acknowledging thy power, and imploring thy mercies. Help, Lord, and for thy mercies sake, O Christ thy Son our Lord

¶ Or this.

O Most glorious and Lord God, who dwellest in heaven, but beholdest all things below; Look down we beseech thee, and hear us, calling upon thee, and deliver us from the depth of misery, and from the jaws of this death, ready now to swallow us up. Save, Lord, or else we perish: for the living shall praise thee, O Lord God, thy word of comfort shall rebuke the raging winds, the roaring sea; that we be delivered from this distress, and may live to serve thee, and to glorify thy Name all the days of our lives.

Forms of Prayer to be used at Sea.

fore we make our ad-
thy divine Majesty in
necessity, that thou
take the cause into
n hand, and judge be-
and our enemies. Stir
strength, O Lord, and
d help us; for thou
it always the battle to
g, but canst save by
by few. O let not our
cry against us for ven-
but hear us thy poor
begging mercy, and
z thy help, and that
aldest be a defence un-
ainst the face of the
Make it appear that
our Saviour and migh-
rerer, through Jesus
r Lord. *Amen.*

*ayers for single Persons,
not meet to join in Prayer
thers, by reason of the
or Storm.*

General Prayers.

O, be merciful to us
rs, and save us, for thy
ake.

art the great God, that
e, and rulest all things :
r us for thy Name's

art the great God, to
above all : O save us,
nay praise thee.

*ayers with respect to the
Enemy.*

O Lord, art just and
erful : O defend our
ainst the face of the

nd thou art a strong
defence to all that flee
e : O save us from the
of the enemy.

d of hosts, fight for us;
nay glorify thee.

er us not to sink under
ht of our sins, or the
of the enemy.

h, arise, help us, and
for thy Name's sake,

*Short prayers in respect of a
Storm.*

THOU, O Lord, that stillest
the raging of the Sea; hear,
hear us, and save us, that we
perish not.

O blessed Saviour, that didst
save thy disciples ready to perish
in a storm, hear us, and save us,
we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son,
God the Holy Ghost, have mercy
upon us, save us now and ever-
more. *Amen.*

OUR Father which art in
heaven, Hallowed be thy
Name; Thy kingdom come;
Thy will be done in earth, as it
is in heaven: Give us this day
our daily bread; and forgive
us our trespasses, as we forgive
them that trespass against us;
and lead us not into tempta-
tion, But deliver us from evil;
For thine is the kingdom, and
the power, and the glory, for
ever and ever. *Amen.*

¶ *When there shall be imminent
danger, as many as can be
spared from necessary service
in the ship, shall be called toge-
ther, and make an humble con-
fession of their sins to God: In
which every one ought seriously
to reflect upon those particular
sins of which his conscience
shall accuse him; saying as
followeth.*

The Confession.

Almighty God, Father of
our Lord Jesus Christ,
Maker of all things, Judge of
all men; we acknowledge and
bewail our manifold sins and
wickedness, Which we fre-
quently and continually do
commit to time most grievous
have committed, By thine

Forms of Prayer to be used at Sea.

ord, and deed, against thy
vine Majesty, Provoking most
ly thy wrath and indigna-
n against us. We do earnest-
repent, and are heartily sorry
these our misdoings: The
membrance of them is griev-
s unto us, The burden of
m is intolerable. Have mer-
upon us, Have mercy upon
most merciful Father; For
Son our Lord Jesus Christ's
te, forgive us all that is past;
id grant that we may ever
easter serve and please thee
newness of life, to the ho-
ur and glory of thy Name,
rough Jesus Christ our Lord.
nen.

*Then shall the Priest, if there
be any in the Ship, pronounce
his Absolution.*

Almighty God, out heaven-
ly Father, who of his great
mercy hath promised forgive-
ness of sins to all them which
with hearty repentance and true
turn unto him: Have mer-
upon you, pardon and deli-
you from all your sins, con-
n and strengthen you in all
dness, and bring you to ever-
ing life, through Jesus Christ
Lord. *Amen.*

Thanksgiving after a Storm.

Jubilate Deo. PSAL. 66.

Be joyful in God, all ye
lands: sing praises unto
honour of his Name, make
praise to be glorious, &c.
Glory be to the Father, &c.
As it was in the beginning, &c.

nfitemini Domino. PSAL. 107.

Give thanks unto the
Lord, for he is gracious:
his mercy endureth for
&c.

Glory be to the Father, &c.
As it was in the beginning, &c.

Collects of Thanksgiving.

Most blessed and glorious
Lord God, who art of in-
finite goodness and mercy; We
thy poor creatures, whom thou
hast made and preserved, hold-
ing our souls in life, and now
rescuing us out of the jaws of
death, humbly present ourselves
again before thy divine Maje-
sty, to offer a sacrifice of praise
and thanksgiving, for that thou
hearest us when we called in
our trouble, and didst not cast
out our prayer, which we made
before thee in our great di-
stresses; even when we gave all
for lost, our ship, our goods,
our lives, then didst thou mer-
cifully look upon us, and won-
derfully command a deliver-
ance; for which we, now be-
ing in safety, do give all praise
and glory to thy holy Name,
through Jesus Christ our Lord.
Amen.

¶ Or this.

Most mighty and gracious
good God, thy mercy is
over all thy works, but in spe-
cial manner hath been extend-
ed towards us, whom thou hast
so powerfully and wonderfully
defended. Thou hast shewed us
terrible things, and wonders in
the deep, that we might see
how powerful and gracious a
God thou art; how able and
ready to help them that trust
in thee. Thou hast shewed us
how both winds and seas obey
thy command; that we may
learn even from them hereafter
to obey thy voice, and to do
thy will. We therefore bless
and glorify thy Name for this
thy mercy in saving us, when
we were ready to perish. And
we beseech thee, make us as
truly sensible now of thy mercy,
as we were then of the danger;
and give us hearts always rea-
dy to express our thankfulness

Forms of Prayer to be used at Sea.

ly by words, but also by
ves, in being more obe-
to thy holy command-

Continue, we beseech
his thy goodness to us;
e, whom thou hast saved,
rve thee in holiness and
usness all the days of our
ough Jesus Christ our Lord
viour. *Amen.*

*mn of Praise and Thanksgiv-
ing after a dangerous Tem-*

ome, let us give thanks
nto the Lord, for he is
is : and his mercy en-
for ever.

at is the Lord, and greatly
raised; let the redeemed

Lord say so : whom he
livered from the merciless
the sea.

Lord is gracious and full
passion : slow to anger,
great mercy.

hath not dealt with us
ing to our sins : neither
led us according to our
es;

as the heaven is high a-
he earth : so great hath
is mercy towards us.

found trouble and heavi-
we were even at death's

waters of the sea had
gh covered us : the proud
had well-nigh gone over
il.

sea roared : and the stor-
nd lifted up the waves
;

were carried up as it
o heaven, and then down
nto the deep : our soul
within us because of

;

i cried we unto thee, O
and thou didst deliver us
our distress.

id be thy Name, who
t despise the prayer of

thy servants : but didst hear our
cry, and hast saved us.

Thou didst send forth thy
commandment : and the windy
storm ceased, and was turned
into a calm.

O let us therefore praise the
Lord for his goodness : and de-
clare the wonders that he hath
done, and still doeth for the
children of men!

Praised be the Lord daily :
even the Lord that helpeth us,
and poureth his benefits upon
us.

He is our God, even the God
of whom cometh salvation :
God is the Lord, by whom we
have escaped death.

Thou, Lord, hast made us
glad through the operation of
thy hands : and we will triumph
in thy praise.

Blessed be the Lord God : even
the Lord God, who only doeth
wondrous things ;

And blessed be the Name of his
Majesty for ever : and let every
one of us say, Amen, Amen.

Glory be to the Father, &c.

As it was in the beginning, &c.

2 Cor. 13. 14.

THE grace of our Lord Je-
sus Christ, and the love of
God, and the fellowship of the
Holy Ghost, be with us all ever-
more. *Amen.*

*After Victory or Deliver-
ance from an Enemy.*

¶ *A Psalm or Hymn of Praise and
Thanksgiving after Victory.*

IF the Lord had not been on
our side, now may we say :
if the Lord himself had not
been on our side, when men
rose up against us ;

They had swallowed us up
quick : when they were so
wrathfully displeased at us.

Yea, the waters had drown-
ed us, and the stream had go-

Forms of Prayer to be used at Sea.

over our soul : the deep waters of the proud had gone over our soul.

But praised be the Lord : who hath not given us over as a prey unto them.

The Lord hath wrought : a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us : but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us : the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us : the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us : but unto thy Name be given the glory.

The Lord hath done great things for us : the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord : who hath made heaven and earth.

Blessed be the Name of the Lord : from this time forth for evermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *After this Hymn may be sung the Te Deum.*

¶ *Then this Collect.*

O Almighty God, the sovereign commander of all the world, in whose hand is power and might, which none is able to withstand ; We bless and magnify thy great and glorious Name for this happy victo-

ry, the whole glory we do ascribe to thee, we the only giver of victory. we beseech thee, give us to improve this great in thy glory, the advancement thy Gospel, the honour Sovereign, and, as much us dieth, to the good of a kind. And we beseech give us such a sense of thy mercy, as may engage true thankfulness, such appear in our lives, by able, holy, and obedient before thee all our days, to Jesus Christ our Lord ; with thee and the Holy as for all thy mercies, so ticular for this victory : liverance, be all glory : nour, world without end

2 Cor. 13. 14.

THE grace of our Jesus Christ, and of God, and the fellow the Holy Ghost, be with evermore. *Amen.*

At the burial of the dead at Sea.

¶ *The Office in the Common book may be used ; one of these words [We commit his body to the earth to earth, &c.]*

WE therefore commend thy body to the deep, turned into corruption, for the resurrection of (when the sea shall give dead,) and the life of to come, through our Jesus Christ ; who at his shall change our vile body it may be like his glorious according to the mighting whereby he is able to do all things to himself

A FORM of PRAYER with THANKSGIVING to be used yearly upon the Fifth Day of November; for the happy Deliverance of King JAMES I. and the Three Estates of England, from the most traitorous and bloody intended Massacre by Gunpowder: And also for the happy arrival of his Majesty King WILLIAM on this day, for the Deliverance of our Church and Nation.

¶ The Minister of every Parish shall give warning to his Parishioners publickly in the Church at Morning Prayer the Sunday before, for the due observation of the said Day. And after Morning Prayer, or Preaching, upon the said Fifth Day of November, shall read publickly, distinctly, and plain'y, the Act of Parliament made in the third year of King James the First, for the observation of it.

¶ The Service shall be the same with the usual Office for Holy-days in all things; except where it is hereafter otherwise appointed.

¶ If this Day shall happen to be Sunday, only the Collect proper for that Sunday shall be added to this Office in its place.

¶ Morning Prayer shall begin with these Sentences.

THE Lord is full of compassion and mercy: long-suffering, and of great goodness. Psal. 103. 8.

He will not alway be chiding: neither keepeth he his anger for ever. ver. 9.

He hath not dealt with us after our sins: nor rewarded us according to our wickednesses. ver. 10.

¶ Instead of Venite exultemus, shall this Hymn following be used: one verse by the Priest, and another by the Clerk and People.

Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. Psal. 107. 1.

Let them give thanks, whom the Lord hath redeemed: and delivered from the hand of the enemy. ver. 2.

Many a time have they fought against me from my youth up: say Israel now say. Psal. 129. 1.

Yea, many a time have they vexed me from my youth up: but they have not prevailed against me. ver. 2.

They have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul. Psal. 35. 7.

They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves. Psal. 57. 7.

Great is our Lord, and great is his power: yea, and his wisdom is infinite. Psal. 147. 5.

The Lord setteth up the meek: and bringeth the ungodly down to the ground. ver. 6.

Let thy hand be upon the man of thy right hand: and upon the Son of man, whom thou madest so strong for thine own self. Psal. 80. 17.

And so will not we go back from thee: O let us live, and we shall call upon thy Name. ver. 18.

Glory be to the Father, &c. As it was in the beginning, &c.

¶ Proper Psalms. 64. 124. 125.

¶ Proper Lessons.

The first. 2 Sam. 22.

Te Deum.

The second. Acts 23.

Jubilate.

Gunpowder Treason.

¶ *In the suffrages after the Creed, these shall be inserted and used for the King.*

Priest. O Lord, save the King;

People. Who putteth his trust in thee.

Priest. Send him help from thy holy place;

People. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him;

People. Let not the wicked approach to hurt him.

¶ *Instead of the first Collect at Morning Prayer shall these two be used.*

A Almighty God, who hast in all ages shewed thy power and mercy, in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the enemies thereof: We yield thee our unfeigned thanks and praise, for the wonderful and mighty deliverance of our gracious Sovereign King *James* the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of *England*, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us: And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory, in all churches of the saints, from generation to generation, through *Jesus Christ* our Lord. *Amen.*

A Ccept also, most gracious God, of our unfeigned thanks, for filling our hearts again with joy and gladness, after the time that thou hadst afflicted us, and putting a new song into our mouths, by bringing his Majesty King *William* upon this Day, for the deliverance of our Church and Nation from Popish Tyranny and arbitrary power. We adore the wisdom and justice of thy Providence, which so timely interposed in our extreme danger, and disappointed all the designs of our enemies. We beseech thee, give us such a lively and lasting sense of what thou didst then, and hast since that time done for us, that we may not grow secure and careless in our obedience, by presuming upon thy great and undeserved goodness: but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make this Church a praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which shall always this Day be used) after the Collect [We humbly beseech thee, O Father, &c.] shall this be said which followeth.*

A Almighty God and heavenly Father, who of thy gracious providence and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering all

Gunpowder Treason.

ing their horrible and
terprize, plotted, and
his day to have been
against the King and
State of *England*, for
sion of the Govern-

Religion established
: and didst likewise
Day wonderfully con-
servant King *William*,
him safely into *Eng-*
preserve us from the
of our enemies to be-
of our Religion and
: most humbly praise
thy most glorious
or thy unspeakable
towards us, expressed
these acts of thy mercy.
Is it has been of thy
ne that we are not
: for our sins have
aven against us, and
ties justly called for
upon us. But thou
sist with us after our
warded us after our

nor given us over,
rved, to be a prey to
as; but hast in mercy
is from their malice,
ved us from death
stion. Let the confi-
f this thy repeated
O Lord, work in us
tance, that iniquity
e our ruin. And in-
is more and more a
and love, fruitful in
edience; that thou
l continue thy favour,
light of thy Gospel,
our posterity for ever-
d that for thy dear
Jesus Christ our only
nd Advocate. *Amen.*

*For the Prayer [In time
and Tumults,] shall be
Prayer following.*

*who didst this day dis-
the snares of death
id for us; and didst*

wonderfully deliver us from the
same; Be thou still our mighty
protector, and scatter our ene-
mies that delight in blood. In-
fatuate and defeat their coun-
sels, abate their pride, assuage
their malice, and confound their
devices. Strengthen the hands
of our gracious Sovereign King
GEORGE, and all that are put
in authority under him, with
judgement and justice, to cut
off all such workers of iniquity,
as turn Religion into Rebellion,
and Faith into Faction; that
they may never prevail against
us, or triumph in the ruin of
thy Church among us: but that
our gracious Sovereign and his
realms being preserved in thy
true Religion, and by thy mer-
ciful goodness protected in the
same; we may all duly serve
thee, and give thee thanks in
thy holy congregation, through
Jesus Christ our Lord. *Amen.*

¶ *In the Communion-Service, in-
stead of the Collect for the Day,
shall this which followeth be used.*

ETernal God, and our most
mighty protector, we thy
unworthy servants do humbly
present ourselves before thy
Majesty, acknowledging thy
power, wisdom, and goodness,
in preserving the King, and the
Three Estates of the realm of
England assembled in Parlia-
ment, from the destruction this
Day intended against them.
Make us, we beseech thee, tru-
ly thankful for this, and for all
other thy great mercies towards
us: particularly for making this
Day again memorable, by a
fresh instance of thy loving-
kindness towards us. We bless
thee for giving His late Majesty
King *William* a safe arrival here
and for making all oppositi-
on fall before him, till he beca-

Gunpowder Treason.

our King and Governor. We beseech thee to protect and defend our Sovereign King **GEORGE**, and all the Royal Family, from all treasons and conspiracies; preserve him in thy faith, fear and love; prosper his reign with long happiness here on earth; and crown him with everlasting glory hereafter, through Jesus Christ our only Saviour and Redeemer. *Amen.*

The Epistle. Rom. 13. 1.

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, he afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

The Gospel. S. Luke 9. 51.

AND it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went

and entered into a vil Samaritans, to make him. And they did him, because his father though he would golem. And when his James and John saw said, Lord, wilt thou command fire to come from heaven, and them, even as Elias he turned and rebuked and said, Ye know manner of spirit ye: the Son of man is not destroy men's lives, but them. And they went to their village.

¶ *After the Creed, if Sermon shall be read six Homilies against it*

¶ *This sentence is to be Offertory.*

WHATSOEVER ye men should do ye even so to them is the law and the *S. Matth. 7. 12.*

¶ *After the Prayer for Militant, this followeth to be used.*

O God, whose Name is excellent in all and thy glory above all; who on this Day miraculously preserve our King and State from the strivance and hellish Popish Conspirators; this day also didst give us a mighty deliverance from the open oppression of the same blood-thirsty enemies: and adore thy glorious name as for the former, so for late marvellous love and kindness to our Church and in the preservation of our Religion and Liberties. humbly pray, that the sense of this thy repeated mercy may renew and in-

King Charles the Martyr.

pirit of love and thankfulness
o thee its only author; a spi-
it of peaceable submission and
obedience to our gracious Sove-
ign Lord King *GEORGE*;
nd a spirit of fervent zeal for *Amen.*

A FORM of PRAYER with FASTING, to be used yearly upon the Thirtieth day of *January*, being the day of the Martyrdom of the blessed King *Charles I.* to implore the mercy of God, that neither the guilt of that sacred and innocent blood, nor those other sins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable men, may at any time hereafter be visited upon us, or our posterity.

¶ *If this Day shall happen to be Sunday, this form of Prayer shall be used and the Fast kept the next day following. And upon the Lord's day next before the Day to be kept, at Morning Prayer immediately after the Nicene Creed, notice shall be given for the due observation of the said Day.*

¶ *The service of the Day shall be the same with the usual Office for Holy-days in all things, except where it is in this Office otherwise appointed.*

The Order for MORNING PRAYER.

¶ *He that ministereth shall begin with one or more of these Sentences.*

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. 9. 9, 10.*

Correct us, O Lord, but with judgement: not in thine anger, lest thou bring us to nothing. *Jer. 10. 24.*

Enter not into judgement with thy servants, O Lord: for in thy sight shall no man living be justified. *Psal. 143. 2.*

¶ *Instead of Venite exultemus, the Hymn following shall be said or sung: one verse by the Priest, another by the Clerk and People.*

Righteous art thou, O Lord: and just are thy judgments! *Psal. 119. 137.*

Thou art just, O Lord, in all that is brought upon us: for thou hast done right, but we have done wickedly. Neh. 9. 33.

Nevertheless, our feet were all most gone: our treadings had well-nigh slipped. *Psal. 73. 2.*

For why? we were grieved at the wicked: we did also see the ungodly in such prosperity. ver. 3.

The people stood up, and the rulers took counsel together: against the Lord, and against his Anointed. *Psal. 2. 2.*

They cast their heads together with one consent: and were confederate against him. Psal. 83. 5.

He heard the blasphemy of the multitude, and fear was on every side: while they conspired together against him, to take away his life. *1 sal. 31. 15.*

They spake against him with false tongues, and compassed about with words of ba-

him. *Pfal. 71. 9.*

The breath of our nostrils, the Anointed of the Lord, was taken in their pits : of whom we said, Under his shadow we shall be safe. Lam. 4. 20.

The adversary and the enemy entered into the gates of Jerusalem : saying, When shall he die, and his name perish ? *ver. 12. Psal. 41. 5.*

Let the sentence of guiltiness proceed against him : and now that he is here, let him rise up no more. ver. 8.

Falſe witneſſes alſo did riſe up againſt him : they laid to his charge things that he knew not. *Pſal. 35. 11.*

For the ſins of the people, and the iniquities of the prieſts : they ſhed the blood of the juſt in the miſt of Jeruſalem. Lam. 4. 13.

O my ſoul. come not thou

gracious unto Sion. 1 & 51. 18.

Be merciful, O Lord, people, whom thou haſt and lay not innocent blame charge. Deut. 21. 8.

O ſhut not up our ſinners : nor our lives blood-thirſty. *Pſal. 26.*

Deliver us from blood, O God, thou that art the our ſalvation : and we ſhall ſing of thy righteouſneſs. Psal. 51. 14.

For thou art the God that haſt no pleaſure in wickedneſs : neither ſhall any evil do thee. *Pſal. 5. 4.*

Thou wilt deſtroy them that ſpeak lying : the Lord ſhall deſtroy the blood-thirſty, and the cruel man. ver. 6.

O how ſuddenly do the wicked periſh : and con-

King Charles the Martyr.

¶ *Proper Lessons.*

The first. 2 Sam. 1.

The second. S. Matth. 27.

¶ *Instead of the first Collect at Morning Prayer, shall these two which next follow, be used.*

O Most mighty God, terrible in thy judgements, and wonderful in thy doings toward the children of men; who in thy heavy displeasure didst suffer the life of our gracious Sovereign King *Charles the First*, to be, as this day, taken away by the hands of cruel and bloody men: We thy sinful creatures here assembled before thee, do, in the behalf of all the people of this land, humbly confess, that they were the crying sins of this nation, which brought down this heavy judgement upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood, the shedding whereof nothing but the blood of thy Son can expiate, lay it not to the charge of the people of this land; nor let it ever be required of us, or our posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever: but pardon us for thy mercies sake, through the merits of thy Son Jesus Christ our Lord. *Amen.*

Blessed Lord, in whose sight the death of thy saints is precious; We magnify thy name, for thine abundant grace bestowed upon our martyred Sovereign: by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood; and even then, according to the same pattern, praying for his murderers. Let his

memory, O Lord, be ever blessed among us; that we may follow the example of his courage and constancy, his meekness and patience, and great charity. And grant that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our sins: and all for Jesus Christ his sake, our only Mediator and Advocate. *Amen.*

¶ *In the end of the Litany, which shall always on this day be used, immediately after the Collect [We humbly beseech thee, O Father, &c.] the three Collects next following are to be read.*

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us this world, that we may live with thee in the world

King Charles the Martyr.

We thy sinful people do here fall down before thee, confessing that thy judgements were right, in permitting cruel men, sons of Belial, as on this day, to imbrue their hands in the blood of thine Anointed; we having drawn down the same upon ourselves by the great and long provocations of our sins against thee. For which we do therefore here humble ourselves before thee; beseeching thee to deliver this Nation from blood-guiltiness (that of this day especially;) and to turn from us and our posterity all those judgements which we by our sins have worthily deserved: Grant this, for the all-sufficient merits of thy Son our Saviour Jesus Christ. *Amen.*

Blessed God, just and powerful, who didst permit thy dear servant, our dread Sovereign King *Charles the First*, to be, as upon this day, given up to the violent outrages of wicked men, to be despitefully used, and at last murdered by them: Though we cannot reflect upon so foul an act, but with horror and astonishment; yet do we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed; whom thou wast pleased, even at the hour of death, to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such an height of violence, as to kill him, and to take possession of his Throne: yet didst thou in great mercy preserve his Son, whose right it was; and at length by a wonderful providence bring him back, and set him thereon, to restore thy true *Triumphant*, and to settle peace a-

mongst us: for these mercies we glorify in through Jesus Christ our Saviour. *Amen.*

¶ *Immediately after*
[Lighten our dark
shall these three next
be used.

O Lord, we beseech
O most mighty God
Turn thou us, O good
as before, at Morning

¶ *Immediately before*
of St. Chrysostom
Collect, which next
used.

A Almighty and
God, whose right
is like the strong man,
and thy judgements
great deep; and who
barbarous murder, as
day, committed upon
cred person of thine
hast taught us, that no
greatest of kings, nor
of men, are more secure
violence than from
death: Teach us also
so to number our days
we may apply our hearts
wisdom. And grant, that
ther the splendor of angels
that is great, nor the
of any thing that is good
may withdraw our eyes
looking upon ourselves
ful dust and ashes; but
according to the example
this thy blessed Martyr
may press forward to the
of the high calling that
fore us, in faith and
humility and meekness, in
cagation and self-denial, and
constant perseverance
the end: And all this for
Son our Lord Jesus Christ
sake; to whom with thee
the Holy Ghost, be all
honor and glory, world without
end. *Amen.*

A FORM of PRAYER with THANKSGIVING to Almighty God, for having put an end to the Great Rebellion, by the Restitution of the King and Royal Family, and the Restoration of the Government after many years interruption : which unspeakable mercies were wonderfully completed upon the Twenty-ninth of May, in the Year 1660 ; and in memory thereof, that day in every year is by Act of Parliament appointed to be for ever kept holy.

The Act of Parliament made in the twelfth, and confirmed in the thirteenth year of King Charles the Second, for the observation of the Twenty-ninth Day of May yearly, as a day of Publick Thanksgiving, is to be read publicly in all Churches at Morning Prayer, immediately after the Nicene Creed, on the Lord's day next before every such Twenty-ninth of May, and notice shall be given for the due observation of the said Day.

The Service shall be the same with the usual Office for Holy-days ; except where it is in this Office otherwise appointed.

If this Day shall happen to be Ascension-day, or Whit-Sunday, the Collects of this Office are to be added to the Offices of those Festivals in their proper places ; if it be Monday or Tuesday in Whitsun-week, or Trinity-Sunday, the Proper Psalms appointed for this Day, instead of those of ordinary course, shall be also used, and the Collects added as before ; and in all these cases the rest of this Office shall be omitted : But if it shall happen to be any other Sunday, this whole Office shall be used as it followeth entirely. And what Festival soever shall happen to fall upon this solemn Day of Thanksgiving, the following Hymns appointed instead of Venite exultemus, shall be constantly used.

Morning Prayer shall begin with these Sentences.

TO the Lord our God be-
long mercies and forgive-
nesses, though we have rebelled
gainst him : neither have we
obeyed the voice of the Lord our
God, to walk in his laws, which
he set before us. *Dan. 9. 9, 10.*

It is of the Lord's mercies
that we were not consumed :
because his compassions fail not.
Isa. 3. 22.

*Instead of Venite exultemus,
shall be said or sung this Hymn
following, one verse by the
Priest, and another by the Clerk
and People.*

My song shall be always of
the loving-kindness of
the Lord : with my mouth will

I ever be shewing forth his truth,
from one generation to another.
Psal. 89. 1.

*The merciful and gracious Lord
hath so done his marvellous works :
that they ought to be had in re-
membrance. Psal. 111. 4.*

Who can express the noble
acts of the Lord : or shew forth
all his praise ? *Psal. 106. 2.*

*The works of the Lord are great :
sought out of all them that have
pleasure therein. Psal. 111. 2.*

The Lord setteth up the
meek : and bringeth the un-
godly down to the ground. *Psal.
147. 6.*

*The Lord executeth righteous-
ness and judgement : for all them
that are oppressed with wrong*
Psal. 103. 6.

*Lora merciful unto them that fear
him. ver. 13.*

Thou, O God, hast proved
us : thou also hast tried us, even
as silver is tried. *Psal. 66. 9.*

*Thou sufferedst men to ride over
our heads, we went through fire
and water : but thou hast brought
us out into a wealthy place. ver. 11.*

Oh, how great troubles and
adversities hast thou shewed us !
and yet didst thou turn and re-
fresh us : yea, and broughtest
us from the deep of the earth
again. *Psal. 71. 18.*

*Thou didst remember us in our
low estate, and redeem us from our
enemies : for thy mercy endureth
for ever. Psal. 136. 23, 24.*

Lord, thou art become gra-
cious unto thy land : thou hast
turned away the captivity of
Jacob. *Psal. 85. 1.*

God hath shewed us his good-

children of the
come : but shew
the Lord, his mig-
derful works that
Psal. 78. 4.

*That our posterity
them, and the child-
ren unborn : and not
fathers, a faithless
generation. ver. 6.*

Give thanks, O
God the Lord, in
tions : from the
heart. *Psal. 68. 26*

*Praised be the Lord
the God who helpeth
us by his benefits upon*

O let the wick-
ed come to :
establish thou th
Psal. 7. 9.

*Let all those that
joyful and glad in
all such as love*

The Restoration of the Royal Family.

Answer. And grant us thy salvation.

Priest. O Lord, save the King;

Answer. Who putteth his trust in thee.

Priest. Send him help from thy holy place;

Answer. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him;

Answer. Let not the wicked approach to hurt him.

Priest. Endue thy ministers with righteousness;

Answer. And make thy chosen People joyful.

Priest. Give peace in our time, O Lord;

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. Be unto us, O Lord, a strong tower;

Answer. From the face of our enemies.

Priest. O Lord, hear our prayer;

Answer. And let our cry come unto thee.

¶ *Instead of the first Collect at Morning Prayer, shall these two which follow be used.*

O Almighty God, who art a strong tower of defence unto thy servants, against the face of their enemies; We yield thee praise and thanksgiving for the wonderful deliverance of these kingdoms from THE GREAT REBELLION, and all the miseries and oppressions consequent thereupon, under which they had so long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them: Beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

O Lord God of our salvation, who hast been exceedingly gracious unto this land, and by thy miraculous providence didst deliver us out of our miserable confusions, by restoring to us, and to his own just and undoubted rights, our then most gracious Sovereign Lord King Charles the Second, notwithstanding all the power and malice of his enemies: and by placing him on the throne of these kingdoms, didst restore also unto us the publick and free profession of thy true Religion and Worship, together with our former peace and prosperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulness, to acknowledge thine unspeakable goodness herein, as upon this day shewed unto us; and to offer unto thee our sacrifice of praise for the same; humbly beseeching thee to accept this our unfeigned, though unworthy oblation of ourselves: vowing all holy obedience in thought, word, and work, unto thy Divine Majesty; and promising all loyal and dutiful allegiance to thine Anointed Servant now set over us, and to his Heirs after him: Whom we beseech thee to bless with all increase of grace, honour and happiness in this world, and to crown him with immortality and glory in the world to come, for Jesus Christ his sake, our only Lord and Saviour. *Amen.*

¶ *In the end of the Litany, (which shall always this day be used) after the Collect [We humbly beseech thee, &c.] shall this be said, which next followeth.*

Almighty God, who hast in all ages shewed forth thy power and mercy in the miraculous and gracious deliverances of thy Church, and in

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[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

vouchsafed to our then most gracious Sovereign King *Charles* the Second, and all the Royal Family; and in them, to this whole Church and State, and all Orders and Degrees of men in both; from the unnatural Rebellion, Usurpation, and Tyranny of ungodly and cruel men, and from the sad confusions and ruin thereupon ensuing. From all these, O gracious and merciful Lord God, not our merit, but thy mercy; not our foresight, but thy providence; not our own arm, but thy right hand and thine arm did rescue and deliver us. And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all Honour, and Glory, and Praise, with most humble and hearty Thanks, in all Churches of the Saints: Even so, blessed be the Lord our God, who alone doeth wondrous things: and blessed be the Name of his

world may know, art our Saviour Deliverer, through our Lord. *Amen.*

O Lord God of o who hast been ly gracious unto th by thy miraculous didst deliver us out serable confusions, to us, and to his c undoubted rights, o gracious Sovereign *Charles* the Secon standing all the po lice of his enemies; ing him on the th Kingdoms; didst unto us the publi profession of thy t and Worship, to our former peace rity, to the great joy of our hearts: now before thee thankfulness to thine unspeakabl

The Restoration of the Royal Family.

whom we beseech thee to bless with all increase of grace, honour, and happiness in this world, and to crown him with immortality and glory in the world to come, for Jesus Christ his sake, our only Lord and Saviour.

The Epistle. 1 S. Pet. 2. 11.

DEARLY beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul: having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men; Love the brotherhood; Fear God; Honour the king.

The Gospel. S. Matth. 22. 16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me

the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar, the things which are Cesar's: and unto God, the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ *In the Offertory shall this Sentence be read:*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. S. *Matth. 7. 21.*

¶ *After the Prayer* [For the whole state of Christ's Church, &c.] *this Collect following shall be used.*

ALmighty God, and heavenly Father, who of thine infinite and unspeakable goodness towards us, didst in a most extraordinary and wonderful manner disappoint and overthrow the wicked designs of those traitorous, heady, and high-minded men, who under the pretence of Religion and thy most holy Name, had contrived, and well-nigh effected the utter destruction of this Church and Kingdom: As we do this day most heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodness already vouchsafed to us; so do we most humbly beseech thee to continue thy grace and favour towards us, that no such dismal calamity may ever again fall upon us. Infatuate and defeat all the secret counsels of deceitful and wicked men against us. Abate their pride, assuage their malice, and confound their

and defend our Sovereign Lord
the King. with the whole Royal
Family, from all treasons and
conspiracies. Be unto him an
helmet of salvation, and a strong
city, to whom, with
ther, and the Holy
glory in the Church
all ages, world w
Amen.

M of PRAYER with THANKSGIVING
mighty God, to be used in all Churches and
ls within this Realm, every Year, upon the
ty-fifth Day of October : being the Day on
His Majesty began his happy Reign.

*vice shall be the same with the usual Office for Holy-days,
ngs; except where it is in this Office otherwise appointed.*

*ay shall happen to be Sunday, this whole Office shall be used
rueb entirely.*

*ng Prayer shall begin
b these sentences.*

that first of all, sup-
ns, prayers, intercel-
giving of thanks, be
all men; for kings,
that are in authority;
nay lead a quiet and
life, in all godliness
ty: For this is good
stable unto God our
Tim. 2. 1, 2, 3.

ay that we have no
eeive ourselves, and
s not in us. But if we
r sins, he is faithful
o forgive us our sins,
anse us from all un-
els. 1 S. John 1. 8, 9.

of Venite exultemus,
n following shall be said
one verse by the Priest,
ber by the Clerk and

our Governor: how
lent is thy Name in all
! Psal. 8. 1.

hat is man, that thou
espect unto him: or the
, that thou so regardest
144. 3.

erciful and gracious
so done his marvel-
s: that they ought to
remembrance. Psal.

men would therefore
Lord for his goodness:

and declare the wonders that he
doeth for the children of men!
Psal. 107. 21.

Behold, O God, our defender:
and look upon the face of thine
Anointed. Psal. 84. 9.

O hold thou up his goings in thy
paths: that his footsteps slip not.
Psal. 17. 5.

Grant the King a long life:
and make him glad with the
joy of thy countenance. Psal.
61. 6. & 21. 6.

Let him dwell before thee for
ever: O prepare thy loving mercy
and faithfulness, that they may
preserve him. Psal. 61. 7.

In his time let the righteous
flourish: and let peace be in all
our borders. Ps. 72. 7. & 147. 14.

As for his enemies, clothe them
with shame: but upon himself let
his crown flourish. Psal. 132. 19.

Blessed be the Lord God, even
the God of Israel: which only
doeth wondrous things. Psal.
72. 18.

And blessed be the Name of his
Majesty for ever: and all the
earth shall be filled with his Ma-
jesty. Amen, Amen. ver. 19.

Glory be to the Father, and
to the Son: and to the Holy
Ghost;

As it was in the beginning, is
now, and ever shall be: world
without end. Amen.

¶ Proper Psalms, 20. 21. 101
N 6 ¶ Pr

A Form of Prayer with Thanksgiving

¶ *Proper Lessons.*

The First. Josh. 1. to the end of the ninth verse.

Te Deum.

The Second. Rom. 13.

Jubilare Deo.

¶ The Suffrages next after the Creed shall stand thus :

Priest. O Lord, shew thy mercy upon us ;

Answer. *And grant us thy sal-
vation.*

Priest. O Lord, save the King;

Answer. *Who putteth his trust in thee.*

Priest. Send him help from
thy holy place :

Answer. *And evermore mightily defend him.*

Priest. Let his enemies have
no advantage against him ;

Answer. Let not the wicked approach to hurt him.

Priest. Endue thy ministers
with righteousness;

Answer. *And make thy chosen people joyful.*

Priest. O Lord, save thy people;

Ans. *And bless thine inheritance.*

Priest. Give peace in our time,
O Lord;

Ans^r. Because there is none
other that fighteth for us, but only
thou, O God.

Priest. Be unto us, O Lord, a strong tower;

Ans. From the face of our enemies.

Priest. O Lord, hear our
prayer:

Ans. *And let our cry come unto thee.*

¶ Instead of the first Collect at Morning Prayer, shall be used this following Collect of Thanksgiving for his Majesty's Accession to the Throne.

Almighty God, who rulest
over all the kingdoms of
the world, and disposest of them

according to thy good
We yield thee unfeign-
for that thou wast
on this day to plac-
vant our Sovereign
GEORGE, upon the
these Realms. Let
be his guide, and
arm strengthen him;
truth, and holiness,
and love, and all th
that adorn the Chri-
fession, flourish in hi
rect all his counsels :
vours to thy glory,
welfare of his people
us grace to obey him
and willingly for
sake; that neither our
sions, nor our private
may disappoint his ca
publick good : let h
possess the hearts of
that they may never
ing in honour to his p
dutiful submission to
thority : let his Reig
and prosperous, and
with immortality in
come, through Jesus
Lord. *Amen.*

¶ *In the end of the Litany shall always be used the Prayer for the King and Family, after the Conclusion of the Litany, humbly beseech the Lord, &c.] shall the Prayer for the King and Family be used.*

O Lord our God,
 holdest and governest
 things in heaven and earth;
 receive our humble prayers;
 our hearty thanks for
 our Sovereign Lord George
 as on this day set over
 thy grace and providence
 be our King; and so
 with him bless our
 Queen Charlotte, the
 Highnesses George,
 Wales, the Prince
 of Wales, and

for the Twenty-fifth Day of October.

Family; that they all ever
in thy goodness, protect-
thy power, and crowned
thy gracious and endless
, may continue before
health, peace, joy and
; and may live long
appy lives upon earth,
ter death obtain everlast-
: and glory in the king-
f heaven, by the merits
mediation of Christ Jesus
viour, who, with the Fa-
nd the holy Spirit, liv-
l reigneth, ever one God,
without end. *Amen.*

*shall follow this Collect
God's protection of the King
st all his enemies.*

ST gracious God, who
hast set thy servant
SE our King upon the
of his Ancestors, we most
beseech thee to protect
the same from all the
to which he may be
l. Hide him from the
ng together of the fro-
and from the insurrec-
wicked doers; Do thou
the hands, blast the
, and defeat the enter-
of all his enemies; that
it conspiracies, nor open
s, may disquiet his
but that being safely
nder the shadow of thy
and supported by thy
he may triumph over all
on: that so the world
knowledge thee to be
ender and mighty De-
n all difficulties and ad-
, through Jesus Christ
d. *Amen.*

*the Prayer for the high
of Parliament, if sitting.*

*Communion Service, im-
ly before the reading of*

*the Epistle, instead of the Collect
for the King and that of the
Day, shall be used this Prayer
for the King, as supreme Governor
of this Church.*

Blessed Lord, who hast call-
ed Christian Princes to the
defence of thy faith, and hast
made it their duty to promote
the spiritual welfare, together
with the temporal interest of
their people; We acknowledge
with humble and thankful
hearts thy great goodness to us,
in setting thy servant our most
gracious King over this Church
and Nation: Give him, we be-
seech thee, all those heavenly
graces that are requisite for so
high a trust; Let the work of
thee his God prosper in his
hand; let his eyes behold the
success of his designs for the
service of thy true Religion e-
stablished among us; and make
him a blessed instrument of pro-
tecting and advancing thy truth
wherever it is persecuted and
oppressed: Let hypocrisy and
profaneness, surperstition and
idolatry fly before his face;
let not heresies and false doc-
trines disturb the peace of the
Church, nor schisms and cause-
less divisions weaken it; but
grant us to be of one heart and
one mind in serving thee our
God, and obeying him accord-
ing to thy will: And that these
blessings may be continued to
after-ages, let there never be
one wanting in his house to
succeed him in the government
of these Kingdoms, that our
posterity may see his children's
children, and peace upon Israel.
So we that are thy people, and
sheep of thy pasture, shall give
thee thanks for ever, and will
always be shewing forth thy
praise from generation to gene-
ration. *Amen.*

A Form of Prayer with Thanksgiving

The Epistle. 1 S. Pet. 2. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men; Love the brotherhood; Fear God; Honour the King.

The Gospel. S. Matth. 22. 16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar, the things which are Cesar's; and unto God, the things that are

God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ *After the Nicene Creed, & follow the Sermon.*

¶ *In the Offertory shall this Sentence be read.*

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *S. Matth. 5. 16.*

¶ *After the Prayer [For the whole state of Christ's Church &c.] these Collects follow, shall be used.*

¶ *A Prayer for Unity.*

O GOD the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace senior to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from good Union and Concord: That there is but one Body, and one Spirit, and one Hope of Calling, one Lord, one Faith, one Baptism; one God and Father of us all; so we may hereafter be all of one heart, of one soul, united in one bond of truth and peace, of love and charity; and may with one mind and one mouth glorify thee, through Jesus Christ our Lord. *Amen.*

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy government that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

GRANT, we beseech thee Almighty God, that the words which we have heard this day with our outward ears may through thy grace

for the Twenty-fifth Day of October.

grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare

not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

THE peace of God which passeth all understanding keep your hearts and minds the knowledge and love of God and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

GEORGE R.

OUR Will and Pleasure is, That these Four Forms of Prayer and Service, made for the Fifth of November, the Thirtieth of January, the Twenty-ninth of May, and the Twenty-fifth of October, be forth-with printed and published, and annexed to the Book of Common Prayer and Liturgy of the Church of England, to be used yearly on the said days, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within our Universities, and of our Colleges of Eaton and Winchester, and in all Parish Churches and Chapels within that part of our Kingdom of Great Britain called England, the Dominion of Wales, and Town of Berwick upon Tweed.

Given at our Court at St. James's, the Seventh Day of October, 1761. in the First Year of our Reign.

By His Majesty's Command,

BUTE.

ARTICLES

Agreed upon by the ARCHBISHOPS and BISHOPS of both Provinces, and the whole Clergy, in the Convocation holden at *London* in the Year 1552: for avoiding of Diversities of Opinions, and for the establishing of Consent touching True Religion. Reprinted by his Majesty's commandment.

ARTICLES of RELIGION.

I. *Of Faith in the Ho'y Trinity.*

THERE is but One living and true God, everlasting without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. *Of the Word or Son of God, which was made very Man.*

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. *Of the going down of Christ into hell.*

AS Christ died for us, and was buried; so also it is to be believed, that he went down into Hell.

IV. *Of the resurrection of Christ.*

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

V. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory, with the Father and the Son, very and eternal God.

VI. *Of the Sufficiency of the Holy Scriptures for Salvation.*

Holy Scripture containeth all things necessary to Salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to Salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

Genesis,
Exodus,
Leviticus,

Articles of Religion.

to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the Old Fathers did look only for transitory Promises. Although the law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil Precepts thereof ought of necessity to be received in any Common-wealth: yet notwithstanding no Christian man whatsoever is free from the Obedience of the Commandments which are called Moral.

VIII. Of the three Creeds.

THE three Creeds, *Nicene* Creed, *Athanasius's* Creed, and that which is commonly called the *Apostles* Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

IX. Of Original or Birth-Sin.

Original Sin standeth not in the following of *Adam* (as the *Pelagians* do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of *Adam*, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in Greek, *phronema sarkos*, which some do expound the Wisdom, some Sensuality, some the Affection, some the Desire of the

Samuel,
Samuel,
ings,
Kings,
chronicles,
Chronicles,
Idras,
Esdras,

cher,
Solomon,
reater,
e less.

books (as *Hie-*
Church doth
of life and in-
ers; but yet
them to esta-
e: Such are

Esdras,
Esdras,

of Hester,
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ich,
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ee Children,
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asses,
Maccabees,
Maccabees.

of the New
ey are com-
re do receive,
Canonical.

Testament.
ment is not
he New: for
New Testa-
se is offered

faith, and calling upon God :
Wherefore we have no power
to do good works pleasant and
acceptable to God without the
grace of God by Christ pre-
venting us, that we may have
a good will, and working with
us when we have that good
will.

XI. Of the Justification of Man.

WE are accounted righteous
before God, only for the
Merit of our Lord and Saviour
Jesus Christ by Faith, and not
for our own works or deserv-
ings. Wherefore, that we are
justified by Faith only, is a most
wholesome doctrine, and very
full of comfort, as more largely
is expressed in the Homily of
Justification.

XII. Of good Works.

Albeit that good works,
which are the fruits of
Faith, and follow after Justi-
fication, cannot put away our
sins, and endure the severity of

Verily, without
over and above
commandments, we
call Works of Supererogation
cannot be taught with-
out glibness and impiety. I
men do declare,
do not only render
as much as they are
do, but that they are
his sake, than of his
is required : Where
faith plainly, Who
done all that are com-
manded, say, We are
servants.

XV. Of Christ alone.
CHRIST in the
nature was made
us in all things (ex-
cept) from which he
ly void, both in his
in his spirit. He is
the Lamb without
by sacrifice of him-
made, should take
sins of the world :
St. John (faith) was

Articles of Religion.

not to be denied to such into sin after Baptism. we have received the host, we may depart ace given, and fall into by the grace of God rise again and amend s. And therefore they be condemned, which y can no more sin as they live here, or deny e of forgiveness to such repent.

Of Predestination and Election.

stination to life is the lasting purpose of God, (before the foundation of the world were laid) constantly decreed, by self, secret to us, to damn curse and damnation hom he hath chosen in ut of mankind, and to rem by Christ to ever-alvation, as vessels made our. Wherefore they, be endued with so ex-a benefit of God, be cording to God's pur-his Spirit working in on: they through grace e calling; they be justly; they be made sons

by adoption: they be ce the image of his only-a Son Jesus Christ: they ligiously in good works, length, by God's mercy, ain to everlasting felicity. ie godly consideration of nation, and our Election t is full of sweet, plead unspeakable comfort y persons, and such as themselves the working spirit of Christ, mortify-works of the flesh, and arthly members, and g up their mind to high ively things; as well it doth greatly establish

and confirm their faith of eter-nal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the Sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: And in our doings that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. Of obtaining eternal Salvation only by the Name of Christ.

THEY also are to be had accursed, that presume to say, that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the Light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. Of the Church.

THE visible Church of Christ is a Congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's Ordinance, in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner Ceremo

place of Scripture that it be
repugnant to another. Where-
fore although the Church be a
Witness and a Keeper of Holy
Writ, yet as it ought not to
decree any thing against the
same, so besides the same ought
it not to enforce any thing to
be believed for necessity of sal-
vation.

*XXI. Of the Authority of General
Councils.*

General Councils may not be
gathered together without
the Commandment and Will
of Prin. es. And when they be
gathered together (forasmuch as
they be an assembly of men,
whereof all be not governed
with the Spirit and Word of
God) they may err, and some-
times have erred, even in things
pertaining unto God. Where-
fore things ordained by them
as necessary to salvation, have
neither strength nor authority,
unless it may be declared that
they be taken out of holy Scrip-

ture, and not contrary
to them in the con-
gali and send Minis-
ters into the Lord's vineyard.

*XXIV. Of speaking
in such
the People understand*

IT is a thing pla-
nant to the We-
and the custom of the
Church, to have pul-
in the Church, or
the Sacraments, in
not understood of

XXV. Of the Sa

Sacraments ordain
be not only ba-
kens of Christian m-
sion: but rather the
sure witnesses, an
signs of grace, and
will towards us, by
he doth work invi-
and doth not only c-
also strengthen and
faith in him.

There are two
ordained of Christ

Articles of Religion.

lowed in the Scriptures :
it have not like nature of
ments with Baptism and
rd's Supper ; for that they
ot any visible sign or cere-
ordained of God.

Sacraments were not
ed of Christ to be gazed
or to be carried about,
at we should duly use

And in such only, as
ly receive the same, they
a wholesome effect or
ion : but they that receive
unworthily, purchase to
lves damnation, as Saint
ith.

*Of the unworthiness of
Ministers which binders not
fect of the Sacraments.*

hough in the visible
hurch the evil be ever
d with the good, and
nes the evil have chief
ity in the ministration of
ord and Sacraments : yet
uch as they do not the
n their own name, but
ist's, and do minister by
nmission and authority,
y use their ministry, both
ring the word of God,
r the receiving of the
ents. Neither is the ef-

Christ's ordinance taken
y their wickedness, nor
ice of God's gifts dimi-
from such, as by faith,
htly do receive the Sacra-
ministered unto them ;
be effectual, because of
institution and promise,
h they be ministered by
n.

rtheless, it appertaineth
discipline of the Church,
quiry be made of evil
rs, and that they be ac-
y those that have know-
of their Offences : and
being found guilty, by
ement be deposed.

XXVII. Of Baptism.

Baptism is not only a sign of
profession, and mark of
difference, whereby Christian
men are discerned from others
that be not christened : but it
is also a sign of Regeneration,
or new Birth, whereby, as by
an instrument, they that receive
Baptism rightly are grafted into
the Church : the promises of
the forgiveness of sin, and of
our adoption to be the sons of
God by the Holy Ghost, are
visibly signed and sealed ; faith
is confirmed, and grace increased
by virtue of prayer unto God.
The Baptism of young Chil-
dren is in any wise to be re-
tained in the Church, as most
agreeable with the institution of
Christ.

XXVIII. Of the Lord's Supper.

THE Supper of the Lord is
not only a sign of the love
that Christians ought to have
among themselves one to an-
other ; but rather is a Sacra-
ment of our redemption by
Christ's death : Inasmuch, that
to such as rightly, worthily,
and with faith receive the same,
the bread which we break, is a
partaking of the body of Christ ;
and likewise the cup of blessing
is a partaking of the blood of
Christ.

Transubstantiation (or the
change of the substance of bread
and wine) in the Supper of the
Lord, cannot be proved by holy
Writ ; but is repugnant to the
plain words of Scripture, over-
throweth the nature of a Sacra-
ment, and hath given occasion
to many superstitions.

The Body of Christ is given,
taken, and eaten in the Supper,
only after an heavenly and spi-
ritual manner. And the mean-
whereby the Body of Chri-

Articles of Religion.

is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. *Of the wicked, which do not eat the body of Christ in the use of the Lord's Supper.*

THE wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the body and blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. *Of both kinds.*

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. *Of the one oblation of Christ finished upon the Cross.*

THE Offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. *Of the Marriage of Priests.*

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the

estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. *Of excommunicate Persons, how they are to be avoided.*

THAT Person which by open denunciation of the Church, is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgement, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that other may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish

Articles of Religion.

remories or rites of the Church, ordained only by man's authority, so that all things be done to edifying.

XXXV. *Of the Homilies.*

THE second book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former book of Homilies, which were set forth in the time of *Edward the Sixth*; and therefore we judge them to be read in Churches by the Ministers, diligently, and distinctly, that they may be understood of the people.

¶ Of the Names of the Homilies.

1. *Of the right Use of the Church.*
2. *Against Peril of Idolatry.*
3. *Of Repairing and keeping clean of Churches.*
4. *Of good works: First, of Fasting.*
5. *Against Gluttony and Drunkenness.*
6. *Against Excess of Apparel.*
7. *Of Prayer.*
8. *Of the Place and Time of Prayer.*
9. *That Common Prayer and Sacraments ought to be ministered in a known tongue.*
10. *Of the reverend Estimation of God's Word.*
11. *Of Alms-doing.*
12. *Of the Nativity of Christ.*
13. *Of the Passion of Christ.*
14. *Of the Resurrection of Christ.*
15. *Of the worthy receiving of the Sacrament of the Body and Blood of Christ.*
16. *Of the Gifts of the Holy Ghost.*
17. *For the Rogation-days.*
18. *Of the state of Matrimony.*
19. *Of Repentance.*
20. *Against Idleness.*
21. *Against Rebellion.*

XXXVI. *Of the Consecration of Bishops and Ministers.*

THE Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward the Sixth*, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering; neither hath it any thing that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the rites of that Book, since the second year of the forenamed King *Edward*, unto this time, or hereafter shall be consecrated or ordered according to the same rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. *Of the Civil Magistrates.*

THE King's Majesty hath the chief power in this Realm of *England*, and other his dominions, unto whom the chief government of all estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be subject to any foreign Jurisdiction.

Where we attribute to the King's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended: we give not to our Princes the ministering either of God's Word, or of Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify: But that only prerogative which we see to have been given always to all godly Princes in holy Scriptures by God himself: that is, that they shew

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

XXXVIII. *Of Christian men's Goods which are not common.*

THE riches and goods of Christians are not common, as touching the right, title, and

Apostle; so we Christian Religion prohibit, but that a swear when the Magistrate requireth, in a cause of charity; so it be doing to the Prophaning, in Justice, Judging, in Truth.

THE RATIFICATION.

THIS Book of Articles before rehearsed, is proved, and allowed to be holden and executed in this Realm, by the assent and consent of our Sovereign ELIZABETH, by the Grace of God, of France, and Ireland, Queen, Defender of the Faith. Which Articles were deliberately read, and confirmed by the subscription of the hands of the Archbishop, Bishops of the upper house, and by the subscription of the Clergy of the nether house in their Convocation Year of our Lord 1517.

T H E P R E F A C E.

THE usual Reason which Men assign for their not coming so often to the Holy Sacrament as they would do, is their Fear of eating and drinking unworthily, and consequently, incurring their own Damnation thereby. The Design then of this short Discourse is, to shew that Sacramental Preparation is, which is utterly necessary to qualify Men for a worthy participation of the Lord's Supper, that so Men come without the least Fear of eating and incurring Damnation to themselves: For which use, I conceive no Rule, no Instruction more easy and instructive, than that of our Church hissm, which I have endeavoured to explain, so accommodate for the Use and Benefit of the greatest Capacity.

The concluding Part of this Discourse contains Verses and Meditations preparative to a Sacramental Preparation; and though they be few in Number, yet I hope they fully answer all those several Parts of a Communicant's Duty, according to that Rule and Standard which our Church hath fixed for our Guide and Companion to the holy Communion. By the Addition of those Psalms, and other Lessons annexed to each particular Prayer and Meditation, the Communicant may enlarge his Devotions to what Degree or Length he pleaseth. In which Method you have as much Matter for your spiritual Preparation in this little Book, as in any other Discourse of this Nature whatsoever.

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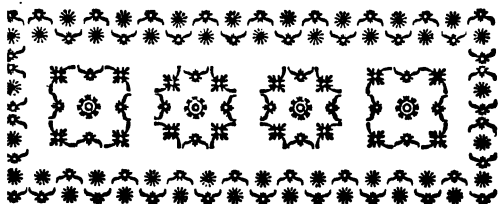
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A
COMPANION
TO THE
ALTAR.

*** LL those Blessings which we now
* A * enjoy, and hope hereafter to re-
* * ceive from Almighty God, are
*** purchased for us, and must be ob-
tained through the Merits and
Intercession of the Holy JESUS, who has
“ instituted and ordained Holy Mysteries, as
“ Pledges of his Love, and for a continual
“ Remembrance of his Death and Passion, to
“ our great and endless Comfort.” *Luke xxii.*
19. 1 Cor. xi. 24. But then we must remem-
ber, that these Benefits and Blessings, which
the Son of God has purchased for us, are no
where promised, but upon Condition that we
ourselves are first duly qualified for them.

The Sacrament of the Lord's Supper, is a solemn Ratification of our Baptismal Covenant, wherein God for his Part hath faithfully promised " Pardon and Remission of Sins to all " true Penitents," and we for our Parts are therein solemnly bound to be faithful and obedient unto Him, 2 *Tim.* ii. 19. Before then we can promise to ourselves any Benefit or Advantage from the Participation of this solemn Rite and Covenant between God and us, we must endeavour (what in us lies) to possess our Souls with all those divine Qualifications which this Sacrament of the Lord's Supper requires to render us worthy Partakers thereof.

And what those are, it is the Design of this Discourse to enquire; wherein I shall endeavour to shew what that *Preparation* of Heart and Mind is, which must dispose us for a worthy Participation of the blessed Sacrament. And herein I hope to remove all those Fear and Scruples which arise in our Minds, about " eating and drinking unworthily, and of in-
" curring our own Damnation thereby," as groundless and unwarrantable; and to do this I shall take Occasion to explain that Part of our CHURCH CATECHISM, designedly intended for our Instruction, with relation to this Duty of a Sacramental Preparation; namely,

Q. " What is required of them who com-
" to the Lord's Supper?"

A. " To examine themselves whether they
" repent them truly of their former Sins, sted-
" fastly purposing to lead a new Life, have a
" lively

A Companion to the Altar.

5

“ lively Faith in God’s Mercy through Christ,
“ with a thankful Remembrance of his Death,
“ and to be in Charity with all Men.” This is
that Sacramental Preparation which our Church
(in as few Words as is possible) hath provided
for our Companion or Guide to the holy Altar.
The Duty then of a devout Communicant con-
sisteth in these Six following Particulars: 1.
Self-Examination; *to examine themselves.* 2.
Repentance towards God; *whether they repent*
them truly of their former Sins. 3. Holy Pur-
poses or Resolutions of a new Life; *stedfastly*
purposing to lead a new Life. 4. Faith in God’s
Mercy through Christ; *to have a lively Faith,*
&c. 5. A thankful Remembrance of his
Death. 6thly and lastly, Unfeigned Love or
Charity for all Mankind; *and to be in Charity*
with all Men.

The first Part then of a Communicant’s Duty
is Self-Examination: A Duty not only enjoined
by human Authority, but likewise com-
manded by St. Paul. *But let a Man examine*
himself, and so let him eat of that Bread, and
drink of that Cup, 1 Cor. xi. 28. Intimating,
that no Man should presume to eat of that Bread,
and drink of that Cup, without a previous Pre-
paration, if he mean to escape that same Judg-
ment of Condemnation which these *Corinthians*
brought upon themselves for their irreverent,
sinful and disorderly Behaviour at this Sacra-
ment; and this was the Occasion of St. Paul’s
Caution and Reproof: *He that eateth and drink-*
eth unworthily, says the Apostle, eateth and

*drinketh Damnation * to himself, not discerning the Lord's Body, ver. 29.*

[* *Note, This Word Damnation, does not signify eternal Condemnation, but on the contrary some temporal Punishment or Judgment, (as you have it in the Margin of your Bible) such as Sicknefs or Death, with which the City of Corinth was afflicted, for their great Abuse and Profanation of this solemn Institution; so that the Sins here reprov'd, (namely, Gluttony, Drunkenness and Faction, ver. 18, 21, 22.) and the Damnation here threatned, hath no Relation to us, unless it could be proved, that any of us were ever guilty of the same Wickedness with these Corinthians; which I believe no Man ever was, or would be suffer'd to approach the Lord's Table after such a disorderly manner as they did, if Men were so lewd and profane.]*

But that our Preparation may be so well performed by us as to prevent the like Danger, let us, as the wise Man adviseth, *Remember the End, and we shall never do amiss*, Eccl. vii. 16. First then, That we may come to this heavenly Feast holy, and adorned with the Wedding-Garment, *Matt. xxii. 11.* we must search our Hearts, and examine our Consciences, not only till we see our Sins, but until we hate them; and instead of those filthy Rags of our Righteousness, we must adorn our Minds with pure and pious Dispositions; *even that clean Linen, the Righteousness of the Saints*, Rev. xix. & With these Ornaments are holy Souls fitted for the Society of that celestial Company, which are to be met with at this Solemnity. 2dly, Another End or Design of this strict Preparation, is, That we may be accepted by God as worthy Communicants; that *he who knoweth the Secrets of all our Hearts, neither is there any* Creature

Creature that is not manifest in his Sight, but all things are naked and opened unto the Eyes of him with whom we have to do, Jer. xvii. 10. Heb. iv. 13. may approve of the Sincerity of our Repentance; and the King, who comes in to view the Guests, *Matt. xxii. 11.* may (though strictly speaking we are not so) count us worthy of his Favour and Countenance. And how to attain so great a Blessing, these following Instructions will help and assist us.

First, We are directed to *repent us truly of all our former Sins.* This is that Preparation which Christ himself re-

Repentance.

quires of us, *Matt. iii. 2, 3.* A Duty, you know, which our sinful Lives make always necessary for our Consideration, if ever we expect eternal Happiness hereafter, *Luke xiii. 3.* But more especially the Dignity of this Sacrament requires that it should be enquired into with more than ordinary Care and Circumspection, because without sincere Repentance, we cannot expect any Benefit or Advantage from the Death and Passion of Christ, which in this Sacrament we commemorate, and have the Merits of it conveyed to us by this sacred Memorial. Supposing then that this is sufficient to convince you of the Necessity and Importance of this Duty, that upon it depends our Welcome to this heavenly Feast unto which we are called; I proceed now in the Second Place to inform you, That if our Repentance or Return to God be real and sincere, it will produce these following *good Effects* in us.

FIRST, We must labour to gain
Sight of all our former Sins and
this will readily present itself to us
ing our Lives and Ac
The Ten Com- Rule or Standard of C
mandments. which we must make
of our * Examination. St. *Paul* the
iii. 20. that by the Law is the K
Sin; and our own Experience will
that there is no Way more likely
our Iniquities, and to humble c
them, than a serious Applicatio
Word to our crooked Paths: And
of Self-Examination, is never mo
applied to, than when we intend to
Holy Communion; for unless we fe
ber, and apprehend the Heinousness
fences, and fear the Vengeance due

and rose again for our Justification. It is the Sense and Sight of Sin that must shew us the Need and Necessity of a glorious Redeemer, and what Obligations we are under to bless and praise God for our Salvation by his Son JESUS CHRIST. Of such great Use and Advantage is this Duty of Self-Examination, at all times, that *Pythagoras*, in those *Golden Verses* which go under his Name, particularly recommends the same to his Scholars. “ Every Night before they slept, he enjoins them to examine themselves what Good they had done, and wherein they had transgressed. Run over these Things, *said he*, and if you have done any Evil, be troubled; if Good, rejoice.” This Course, if daily followed, as is suggested by *Hierocles*, his excellent Commentator, perfects the divine Image in those that use it. *Plutarch*, *Epicetus*, *Seneca*, and the Emperor *Marcus Antoninus*, agree in recommending the same Practice by their own Example, but especially holy *David*; *I thought on my Ways, and turned my Feet unto thy Testimonies*, Psalm cxix. 59. And this Method, no doubt, is an admirable Means to improve us in Virtue, and the most effectual Way to keep our Consciences awake, and to make us stand in Awe of ourselves, and afraid to sin, when we know beforehand that we must give so severe an Account to ourselves of every Action. And when we are employing our Minds in this Duty of Self-Examination, before the Communion, or at any other Time, we must discharge it as impartially as is possible for us, judging as severely

of our own Actions, as we would do of our greatest and worst Enemy ; or otherwise we shall but flatter and deceive ourselves in a Matter of the greatest Weight and Importance, namely, the knowing the State and Condition of our Souls : But if our Enquiries are just and true, we shall then plainly discover wherein, and how often we have gone astray and done amiss. We shall, by the faithful Discharge of this Duty, bring to Light “ all our ungodly, “ unjust, and uncharitable Actions ; all our “ vain and filthy Speeches ; all our wanton, “ proud and covetous Thoughts.” Such a strict and impartial Examination will discover to us that accursed Thing, *Sin*, Deut. vii. 26. which has defiled our Nature, made God our Enemy, and will exclude us the Kingdom of Heaven, if not repented of, 1 Cor. vi. 9, 10. But by such a severe Scrutiny as this, we shall soon perceive the Number of our Transgressions, what vile Wretches and grievous Offenders we are, how often we have broken our most serious Vows and Resolutions, especially after the Receiving the holy Sacrament, and in Times of Sickness and Distress : Such a Sight, and such a Prospect of Misery as this, should excite in us a hearty Trouble and Sorrow for Sin ; especially if we cast an Eye upon the final Issue and Consequences of it, with respect to the World to come. *Upon the Ungodly*, says holy David, *God will rain Snares, Fire and Brimstone, Storm and Tempest ; this shall be their Portion to drink*, Psalm xi. 7. Great Plagues remain for the Ungodly ; *Indignation and Wrath, Tribulation and Anguish*

Anguish, upon every Soul of Man that doth Evil, Rom. ii. 8, 9. The Wicked shall be turned into Hell, and all the People that forget God. These, and many other such like Texts of Scripture, may give us some Idea or Notion of the deplorable Condition of the Wicked in a future State, and of God's Hatred against Sin. And is not this then, without multiplying Arguments, sufficient to affect us with great Grief and Sorrow, when we consider that so long as we live in a vicious Course, so long are we exposed to all those Plagues and Torments which God hath in Store for wicked Men, and will most certainly be their Lot and Portion, if not prevented by a timely Repentance?

The SECOND Part of a true Repentance is *Contrition*, or a sorrowful Bewailing of our own Sinfulness in Thought, Word and Deed. When we call to Mind the Sins and Follies of our past Lives, and the Dangers we are like to fall into, surely we cannot be otherwise affected, than sensibly grieved with the Thoughts and Apprehensions of our present and approaching Misery. The Sorrows of *David*, and the Repentance of *St. Peter*, 1 Sam. xii. Luke xxii. shewed themselves in Floods of Tears, and were too great to be confined within: But our Hearts are generally so hard and unrelenting, that we sin against God, and lose our own Souls without so much as a Sigh or a Tear. I know that the Tempers of People are different; some can shed Tears upon every slight Occasion; and others cannot weep, though their Hearts are ready to break.

for Grief; and therefore we are not to judge of the Sincerity of our own or other People's Repentance by such Signs and Tokens; nor are Tears always necessary to Repentance, though they very well become us; and the least we can do when we have done amiss, is to be sorry for it, and to condemn our Folly, and to be full of Indignation and Displeasure against ourselves.

I will declare my Iniquity, saith holy *David*, and *be sorry for my Sin*, Psal. xxxviii. 18. Especially if we have been very wicked, and have multiplied our Transgressions, and have continued long in an evil Course, have neglected God, and have forgotten him Days without Number; then the Measure of our Sorrow must bear some Proportion to the Degrees of our Sins; if they have been as *Scarlet* and *Crimson*, Isa. i. 18. that is, of a deeper Dye than ordinary, then our Sorrow must be as deep as our Guilt: If not so great, we ought to shew so much Trouble and Contrition of Spirit, as to produce in us a penitential Confession of all our former Sins:

Which is the THIRD Property of a sincere Repentance. *I will acknowledge my*

*Confession
of Sin.*

Sin unto thee, says holy *David*, and *mine Unrighteousness have I not hid.*

I said, I will confess my Sins unto the Lord, and so thou forgavest the Iniquity of my Sin, Psalm xxxii. 5. Which Confession of Sins must not

be in general Terms only, that we are Sinners with the rest of Mankind, but it must be a special Declaration to God of all our most heinous Sins in Thought, Word and Deed, with all their several Aggravations, laying open our Sores to
our

our heavenly Physician ; and this we must do to shew that we condemn all our former evil and vicious Courses, with a full Purpose and Resolution of Mind (by God's Assistance) never to do the like again.. Unless this be done, our Sorrow for Sin, and the Confession of our Wickedness, can never profit us in the Sight of God, if it be not joined with a firm Resolution of leading a new Life :

Which is the FOURTH and most essential Part of a sincere Repentance, and the only Condition of finding Mercy with God. *A new Life.* *He that covereth his Sins shall not prosper ; but whoso confesseth and forsaketh them shall have Mercy,* Prov. xxviii. 13. *Let the wicked Man forsake his Ways, and the unrighteous Man his Thoughts, and let him return unto the Lord, and he will have Mercy upon him, and to our God, and he will abundantly pardon,* Isa. lv. 7. *I tell you nay, saith Christ, but except ye repent, ye shall all likewise perish,* Luke xiii. 3. *Repent ye therefore, and be converted, that your Sins may be blotted out,* Acts iii. 19. Those preceding Parts of Repentance before-mentioned, are only preparative to this ; that which must complete and finish the Work of a new Convert is, to become a new Creature, “ to turn from “ our evil Ways, and to break off our Sins by “ Righteousness.” This certainly must be the Desire and Intention of all Communicants, if they hope or expect any Benefit or Advantage from this solemn Rite or Covenant ; for he that comes with a Design or Intention of continuing in his former Sins, comes somewhat like

like unto *Judas*, that came and received, and at the same Time continued his Resolution of betraying his Master. That which makes a Man absolutely unfit to receive the holy Sacrament, is the living in the constant and habitual Practice of any known Sin, without the least Desire or Intention of Repentance or Amendment. Such a Man's Approach to the holy Table, no doubt, is to "eat and drink his own Damnation," since it is a plain Mocking of God, and a great Contempt and Abuse of his divine Authority. We must therefore (by the Help and Assistance of God's Grace) "resolve" to lead a new Life, following the Commandments of God," or otherwise our former Examinations will appear but slight and superficial, our Sight and Sense of Sin trivial and indifferent, our Sorrow and Contrition of Spirit forced and hypocritical, and our Confessions odious and formal. Therefore examine well the Sincerity of your Repentance and Resolutions, that you neither deceive God nor yourselves: Him you cannot, because he is a *Searcher of the Heart, and a Discerner of the Thoughts*, nor will he accept of any thing which is not hearty and unfeigned.

Not that we are to suppose that this Sacrament of the Lord's Supper doth require perfect Obedience in all our Addresses to the Holy Altar, or that none must come but such as are in a sinless State of Perfection: No, this were impossible, because there

*No absolute
Obedience ex-
pected after
the holy Sa-
crament.*

is no Man which liveth and sinneth not ; for who can say, I have made my Heart clean, I am pure from my Sin ? The Sacrament of the Lord's Supper is not a converting, but a confirming Ordinance, intended to preserve and increase that spiritual *Life and Grace* which we received at our Baptism : So that when we come to the holy Communion, we come thither for fresh Supplies of Grace and Goodness, " for the " strengthening and refreshing of our Souls in " all Holiness and Virtue." As our natural Bodies are fed and nourished with those Elements of Bread and Wine, the same Effect is wrought in the Soul, in the inward Man, by these holy Mysteries, as in the outward Man by Bread and Wine ; Bread being the Staff of Life, and Wine the most sovereign Cordial (when taken in due Proportion) to cheer and rejoice the Heart. And thus our Souls, by this Sacrament, are fortified and strengthened with Grace, Wisdom, Courage, and all other spiritual Gifts, to keep us through Faith unto Salvation. Both the Comfort and Benefit of it are great ; the Comfort of it, because it does not only represent to us the exceeding Love of our Saviour, in giving his Body to be broken, and his Blood to be shed for us ; but it likewise seals to us all those Blessings and Benefits which are purchased and procured for us by his Death and Passion ; namely, the Pardon of Sin, and Power against it. The Benefit of frequent Communion is also of great Advantage, because hereby we are confirmed in all Grace and Goodness, and our Resolu-

our Bodies the Temples of the Holy Spirit,
and to prepare our Souls for the Enjoyment
of God to all Eternity.

And if at any Time, through Ignorance,
Surprise, or the Violence of any
Relapses after Receiving not dangerous. other Temptation, we fall
into those very Sins we
have repented of, and

are again brought
against when we were at the last State,
yet these Relapses should not make
of coming again, since we have all
Benefit of Repentance allowed us :

Relapse we repent, and renew our Repentance
with a hearty Grief and Contrition,
we are made whole as before. *If thou
saith God, will turn from all his Sins
both committed; all his Transgressions
both committed, they shall not be ment.*

meth not, Eccles. vii. 20. But it is our living and dying without Repentance and Amendment, that brings God's Wrath and Vengeance upon us. His Mercies are not limited; he will not only pardon us once or twice, but always, upon our Repentance and Return to him. No Time, no Age or Season, does he except against; *but whenever the wicked Man turneth away from his Wickedness that he hath committed, and doth that which is lawful and right, he shall save his Soul alive, Ezek. xviii. 27.* Neither is there any Sin, though never so vile and heinous in its own Nature, but shall be remitted and forgiven, unless it be that against the Holy Ghost. *All manner of Sins and Blasphemies shall be forgiven unto Men, but the Blasphemy against the Holy Ghost shall not be forgiven, Matt. xii. 31, 32.* And consequently this Sin of eating and drinking unworthily, in the worst Sense, cannot be a damning Sin, because God in the Gospel (for Christ's sake) hath promised to forgive all our Sins, upon our Repentance, and therefore this of unworthy Receiving among the rest.

Some People, I remember, have been very much concerned and discomposed at their Devotions, upon the Repetition of some few Expressions contained in the last Exhortation to the Communion; namely, "Of being guilty
" of the Body and Blood of Christ our Sa-
" viour,—Of eating and drinking our own
" Damnation,—Not considering the Lord's
" Body,—Kindling God's Wrath against
" us."

“ us, — Provoking him to plague us with
 “ divers Diseases and sundry kinds of Death.”
 These are hard Sayings, and some of them
 too hard to be understood : But however,
 they are all avoided and escaped by coming
 worthily, that is, with *Faith* and *Repentance* :
 Therefore let not these terrible Expressions
 trouble you, or detain you from the holy
 Communion : Repent and believe, and you
 are safe and secure from falling into any of
 those Dangers, which these Sentences may
 seem to threaten you with. So that the Want
 of Preparation, as some Men have alledged,
 and in the Sense they generally take it, can
 never be a sufficient Plea or Pretence for their
 not coming to the holy Communion ; be-
 cause after our best and strictest Endeavours
 to prepare ourselves, we profess (before God
 and the Congregation) “ That we do not
 “ come to this heavenly Table trusting in
 “ our own Righteousness, but in his manifold
 “ and great Mercies.” By these we are in-
 vited to come ; and to the Mercy of God
 (through Christ) all of us must flee, and take
 Sanctuary in ; who has promised that *he will*
in no wise cast out those who come unto him,
John vi. 37. A broken and a contrite Heart,
O God, thou wilt not despise, Psalm li. 17.
 There is nothing dreadful in this Sacrament,
 but to the wilful, impenitent and persevering
 Sinner, whose Condition is dreadful, and every
 Page in Scripture is terrible against such, whe-
 ther they come or not ; but to the penitent
 and

and humble Soul, nothing is dismal or affrighting in this holy Feast ; for there is none condemned for unworthy Receiving, but such who deserve it for continuing in their Iniquities ; and this Impenitence renders even their Prayers an “ Abomination unto the Lord.” Though they never partake of the Body and Blood of Christ, they are in equal Danger with those who eat and drink unworthily ; nay, I might say in greater, because the latter use the Means in Obedience to our Saviour’s Command, and the former wilfully neglect that which would prevent their Damnation, if rightly considered, and timely applied to. The surest Way, I say, to prevent their Damnation, is to receive the Sacrament more frequently than Men usually do, that by a constant Participation of this spiritual Food of the Living Bread which comes down from Heaven, their Souls may be nourished in all Goodness, and new Supplies of God’s Grace and Holy Spirit may be continually derived to them for the purifying of their Hearts, and to enable them to run the Way of God’s Commandments with more Constancy and Delight than they did before. So that the true Consequence of eating and drinking unworthily, should rather excite our Care and Diligence in this Duty, than delude us with false Reasonings, to such a Neglect as will certainly increase our Damnation ; it being certain that God will never cast any Man into eternal Flames for striving to do his Duty as
well

well as he can. *If there be first a willing Mind, saith the Apostle, it is accepted according to that a Man hath, and not according to that he hath not, 2 Cor. viii. 12.* Neither ought we to think so unworthily of the Son of God, who came into the World *to save Sinners*, that he would institute this Ordinance to be a Snare to entangle our Souls with. It was not ordained for Angels, or for glorified Saints, but for humble and penitent Sinners, to bring them home to God; it being a Seal of their Pardon, and a refreshing Declaration of our heavenly Father's Readiness to forgive the chiefest of Sinners for Jesus's sake; who graciously calls upon all who are *wearied and oppressed with the Guilt and Burden of their Sins, to come to him, and he will refresh them, Matt. xi. 28.* *Christ came not to call the Righteous, but Sinners to Repentance, Matt. ix. 13.* And consequently such as account themselves most unworthy, are those very Persons whom Christ doth here call and invite to this Sacrament, when deeply sensible of their Unworthiness. Were we not Sinners, were we not *conceived and born in Sin*, we should not need such Means and Instruments of Grace as Sacraments are; but "being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace, and Inheritors of the Kingdom of Heaven." *They that are whole, saith Christ, have no need of a Physician, but they that are sick.* This being the Case of all Mankind with respect

in spiritual Life, there is no other Way
to deliver ourselves from this Death of Sin, but
readily applying ourselves to our heavenly
Father, *who came into the World to seek and*
save those that are lost, and ready to perish;
in the very Sense of our own Unworthiness,
all other Arguments, the best Qualifi-
cation to recommend us to God's Favour and
Mercy, since we know that *he resisteth the*
pride, [and presumptuous Sinner] but never
denies his Grace and Favour to the Humble
Sinner. As often then as we come to the
Communion with such an honest and
contrite Heart, as to exercise our "Repentance
towards God, our Faith, and Hope of his
Mercy, through Christ, for the Forgiveness
of our Sins, and our Love and Charity
towards all Mankind;" such a Temper and
Attention of Mind as this, will, doubtless,
render us worthy Partakers of these holy My-
steries, and prevent us "eating and drinking
damnation to ourselves." Nay, I further
think that any Person thus disposed or qua-
lified may come (if it should be required)
at the Hour's Warning, as safely as he may
go to Church and say his Prayers, or hear
Sermon. The Due-ness of Preparation doth
not much depend upon our setting aside so
many extraordinary Days for the forcing our-
selves into a religious Posture of Mind, as
the plain natural Frame and Disposition
of our Souls, as they constantly stand inclined
to Virtue and Goodness through the general
Course.

Course of our Lives. From whence I infer,

Men of great Business, either public or private, are not thereby excused from frequent Communion.

that a Multitude of Business, or a Man's being deeply engaged in the public Affairs of this World, cannot be any just Plea or Pretence for his not coming to the holy Communion ; because all Business is consistent with the

Duties of Religion, provided we govern our Affairs by Christian Principles : For though such Men have not Leisure for so much actual Preparation, yet they may have that habitual Preparation, upon which the great Strefs ought to be laid in this Matter : Nay, even the conscientious Discharge of a Man's Duty in his Business, may be one of the best Qualifications to recommend him to God ; since every Man serves God when he follows his Calling with Diligence, and observes Justice and Honesty in all his Dealings ; and consequently, the greater Danger and Temptation he is exposed to thro' the Multiplicity of Business, the more need hath he of God's Grace and Assistance, which are abundantly communicated to us in this holy Ordinance : So that Men of Business, if they have any serious Thoughts of another World, ought more especially to lay hold on such Opportunities which secure the Salvation of their Souls ; for as they who have Leisure ought to receive constantly, as the best Improvement of their Time ; so they that are engaged in many worldly Affairs, ought to come the oftener to the holy Communion, and learn how to sanctify their Employments. But to proceed :

The other Branch of a Communicant's Duty is, to "examine whether he
"hath a lively Faith in God's *A lively Faith in God's Mercy.*
"Mercy through Christ." *Ex-*
amine yourselves whether ye be in the Faith,
2 Cor. xiii. 5. this Sacrament of the Lord's Supper being only appointed for such Believers as own their Baptism, and profess the Faith of Christ crucified, and understand the fundamental Articles of the Christian Religion, contained in the Apostles Creed, and also the End and Design of this holy Institution. The Benefits of our Saviour's Death and Passion in this Sacrament are indeed freely offered unto all, but only effectually to Believers. *As many as received him, to them gave he Power to become the Sons of God, even to them that believe in his Name, John i. 12. And this is Life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent, John xvii. 3.* All that Christ hath done and suffered for us Men and our Salvation, can never profit us, unless we have *Faith* to believe it: That which must render the Benefits and Blessings of the Gospel effectual to our Salvation is our *Faith* in Christ. *Verily I say unto you, whosoever shall say, Lord, Lord, and shall not come into the Kingdom of Heaven, but shall be damned, John x. 24.* The ancient Churches accounted those only *Faithful* that had received the Lord's Supper; and the Germans allowed none to come
unto

unto their Sacrifices who had lost their Shields; nor does our own Church allow that any of us should come to this Christian Sacrifice without the Shield of Faith. “Draw near with Faith,” says the Priest, and take this holy Sacrament to your Comfort.” And this Faith hath God’s Mercy, through Christ, for its Object, as the Fountain and Foundation of all those infinite Blessings and Comforts which we gain by his Manifestation in the Flesh; and if we enquire into the Cause and Reason of so much Mercy and Goodness to Mankind, no other can be given, but *the Riches of his Mercy*, Eph. ii. 4. And if we further enquire how this Mercy became ours, the Answer is plain, it was through Christ, by whom all the Blessings of this Life, and those of a better, are purchased for us, and must be obtained through the Merits and Intercession of the Holy Jesus: By him we were redeemed, *and according to the Riches of his Grace we have obtained Remission of our Sins, and through him at last we shall be glorified.*

And to this our *Faith* we must join “a

*A thankful
Remembrance
of his Death.*

“thankful Remembrance of his

“Death, and of those Benefits

“which we receive thereby.”

Our gracious and merciful Lord, saith holy David, *hath so done his marvellous Works, that they ought to be had in Remembrance*, Psal. cxi. 4. But especially this Work of our Redemption by Jesus Christ, which to forget were an Ingratitude baser and viler than ever Heathens, or Publicans, the very
work

worst of People among the Jews, were known to be guilty of towards their Benefactors.—Matt. v. 46. *Herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins,* 1 John iv. 10. This is a Mercy far above all other Mercies; nay, it is even this which sweetens all other Mercies to us. Had there been no Redemption, our Creation had only made us capable of endless Torments, and it had been better for us never to have been born, than to be born to inevitable Ruin; which must have been our Lot and Portion, had not “the Son
“ of God, by his own Oblation of himself,
“ once offered upon the Cross, made a full,
“ perfect, and sufficient Sacrifice and Satisfaction to God for the Sins of the whole
“ World.” The Consequences of this Redemption are so infinitely great and valuable, that it as much surpasses our Understanding as it does our Merits. We are to declare and publish to all the World, what God hath done to save Mankind from that Damnation which they had deserved, and to restore us again to that Happiness and Glory which we could never expect or hope to enjoy, had not Christ died for us. *O come hither and hearken, all ye that fear God, and I will tell you what he hath done for my Soul,* Psal. lxvi. 16. *Praise the Lord, O my Soul, and all that is within me, praise his holy Name: Praise the Lord, O my Soul, and forget not all his Benefits; who forgiveth all thy Sins, and healeth all thy Infir-*
B *ties;*

26. *A Companion to the Altar.*

ties ; who saveth thy Life from Destruction, crowneth thee with Mercy and Loving-kind-

Psalm ciii. 1, 2, 3, 4. With what Joy Thankfulness then should every good Christian commemorate this exceeding Love of God the Salvation of Sinners by Jesus Christ ? It was the proper End and Design of this Institution, to perpetuate this wonderful Love Christ in laying down his Life for us.

this in Remembrance of me, &c.
Our Obligations our Saviour a little before
to a frequent Crucifixion ; which being a
Communion. solemn Command of “ our Ma-

“ and only Saviour thus dying for us,” cannot refuse Obedience hereunto, with being guilty of the most horrible Ingratitude and Contempt of his divine Authority.

hath appointed it for a solemn Commemoration of his great Love to us, in laying down his Life for us Men, and for our Salvation and therefore he commands us to do it *in remembrance of him* : And St. Paul tells us, *as often as we eat this Bread, and drink the Cup, we do shew forth the Lord's Death till he come.* As for those Men then amongst us who

profess themselves Christians, and hope Salvation by Jesus Christ, not to pay Obedience to this his Command, is a downright Affront to his sacred Majesty ; and he may justly upbraid us Christians, as he did once the Jews, *Why call ye me Lord, Lord, and do not the Things which I say ?* How unworthy are we of that Salvation which he hath wrought

s, if we deny him so small a Favour, such
sonable Request, as to commemorate his
h and bitter Passion once a Month, or at
thrice a Year, “ who did humble himself
en to the Death of the Cross, for us miser-
le Sinners, who lay in Darkness, and in
e Shadow of Death, that he might make us
e Children of God, and exalt us to ever-
sting Life?” In this Sacrament of the
’s Supper we have the Pardon and Re-
on of all our Sins, the Grace
Assistance of God’s holy Spi-
and the Hopes of eternal Life
Happiness, freely offered un-
: And therefore had we no
; no Regard or Reverence
e dying Words of our cruci-
Saviour, yet surely the Consideration of
own present and future Advantage might
ail with us to be more frequent at the
’s Table than we usually are.

hitherto a Communicant hath been directed
t his Heart right towards
; but this is not all, he must
ed farther, and enquire how
nds towards his Neighbour,

we are expressly forbidden, *Matt. v. 23*,
o offer up any Gift or Oblation unto God,
r Hearts are leavened with
ce, Hatred, or Revenge. *If*
bring thy Gift unto the Altar,
there rememberest that thy
her hath ought against thee, leave there thy

*Mens own In-
terest should
oblige them to
a constant Com-
munion, be-
cause of its
great Benefits.*

*And to be in
Charity with
all Men.*

*Forgiving of
Injuries ex-
pected from a
Communicant.*

Gift before the Altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy Gift. Here you see that Christ preters *Mercy* before *Sacrifice*. And it is generally agreed on by the ancient Fathers, that these Words of our Saviour do directly point at this Sacrament, on purpose to oblige all Communicants to forgive all manner of Injuries, “before they presume to eat of that Bread, or to drink of that Cup.” And it is expressly said, *Matt. vi. 14, 15.* that our Prayers are not accepted, nor our Pardon sealed in Heaven, until such Time as we *forgive Men their Trespases*; and to be sure we can never be welcome or worthy Guests at this heavenly Feast, where Jesus the Saviour of Penitents and the Prince of Peace is spiritually present, unless our Repentance reconcile us to God, and our Charity to all Mankind.

And this Charity of the Heart, in forgiving Injuries, must likewise shew itself by the Hand, in relieving the Wants and Necessities of the Poor. We read, that when this Sacrament was administered in the Apostles Days, large Collections of Monies were then gathered for the Maintenance of the poor Clergy and Laity, *Acts ii. 44, 45; 46.* and *1 Cor. xvi. 1.* And *Theodoret* observes, that *Theodosius* the Emperor, when the Time came to offer, arose, and presented his Oblations with his own Hands. It was not determined how much every Man should give, but all Men were ex-

horted

horted and enjoined to offer something, according to their Ability; which if any neglected, the Fathers censured them as unworthy Communicants: And to be sure, nothing within our Power can so effectually recommend our Prayers and Devotions as this of Charity; it being well observed, *Matt. vi.* that our Saviour hath inclosed *Alms* between *Prayer* and *Fasting*, and therefore they are called its two Wings, without which it will never fly so high as the Throne of God. While *Cornelius* was fasting and praying, we read that an Angel from Heaven was dispatched to him with this happy Message: *Thy Prayers and thine Alms are come up for a Memorial before God, Acts x. 4.* He that hath *Pity upon the Poor*, lendeth unto the Lord; and that which he hath given will he pay him again, *Prov. xix. 17.* Charge them that are rich in this World,—that they be rich in good Works, ready to distribute, willing to communicate, laying up in store for themselves a good Foundation against the Time to come, that they may lay hold on eternal Life, *1 Tim. vi. 17, 18, 19.* Do ye not know that they who minister about holy Things live of the Sacrifice, and they who wait at the Altar are Partakers with the Altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel, *1 Cor. ix. 13, 14.* If we have sown unto you spiritual Things, is it a great Matter if we shall reap your worldly Things? *Ver. 11.* But we

may justly complain with *Basil*, that we know some who will “fast and pray, *Basil, Hemil.* “sigh and groan, yea, and do in *Matt. xix.* “all Acts of Religion which “cost them nothing, but will not give one “Farthing to the Poor : What Benefit is “there, saith he, of all the rest of their Devotions ?”

And when the Communicant has thus far advanced towards the Altar, in *Prayer.* his *Examination, Repentance, &c.* he must not forget another excellent Preparative belonging to this Duty of communicating worthily, which although it be not mentioned in our Church Catechism, yet it is always implied as a necessary Part of our Sacramental Preparation, that is, *Prayer* *, private and public ; a Duty upon which all our present and future Blessings depend, *Matt. vii. 7, 8. and 21, 22.* And so near a Relation hath this Duty of Prayer with this Sacrament, that all those Blessings therein contained and promised, are only in return to our Prayers ; and no doubt but that Man who makes a conscientious Practice of this Duty in his Closet, and at Church, can never be unprepared for this Sacrament, nor want a Title to God’s peculiar

* See The Devout Soul’s Daily Exercise, in Prayers, Contemplations and Praises ; containing Devotions for Morning, Noon and Night, for every Day in the Week ; with Prayers and Thanksgivings for Persons of all Conditions, and upon all Occasions. By *R. Parker, D. D.* Price bound 6d. or 5s. per Dozen.

Favour and Blessing: *For the Eyes of the Lord are over the Righteous, and his Ears are open unto their Prayers,* 1 Pet. iii. 12. The constant Exercise of Prayer is the best Method to get the Mastery over our evil Inclinations and corrupt Affections, and to overcome our vicious Habits: It preserves a lively Sense of God and Religion in our Minds, and fortifies us against those Temptations that assault us; it spiritualizeth our Nature, and raiseth our Souls above this World, and supports us under the Troubles and Calamities of this Life, by sanctifying * such Afflictions; it leads us gradually to the Perfection of a Christian Life, and preserves that Union between God and our Souls, which feeds our spiritual Life with Grace and Goodness; without it we in vain pretend to discharge those Christian Duties incumbent on us, or to prosper in our temporal Affairs, which must have God's Blessing to crown them with Success. And as Prayer in general has these great Blessings and Advantages attending it, so give me leave to suggest to you under this Head, that those public Prayers and Devotions, which we offer *Public Prayer recommended.* unto God in our Churches, are not only more acceptable to him, but also much more edifying and advantageous to ourselves: They cannot but be more acceptable

* See The Daily Companion, with Christian Supports under the Troubles of this World, &c. Price bound 6 d. or 5 s. per Dozen.

to God, because thereby his Honour and Glory is much more considerably advanced and maintained in the World, than by our private Devotions * : By these outward Signs and Tokens, we publicly declare to all the World, that inward Regard and Esteem which we have for his divine Perfections and Goodness, hereby we let our Light so shine before Men, that they may see our good Works, and glorify our Father which is in Heaven, Matt. 5. 16. There is no Duty in Scripture more frequently commanded, none more earnestly pressed upon us, than this of public Prayer. We have the Example of all good Men in all Ages, and of Christ himself, who was daily in the Temple and in the Synagogue, and, notwithstanding his great Reputation, frequented those Places at the usual Times of Prayers, because then he had the fair Opportunity, from those public Assemblies to instruct, and to exhort to Faith and Repentance. 2dly, We may expect greater Blessings and Success to our Requests and Desires, when we join in the public Prayers of our Church, than from private, because our Saviour has in special Manner promised to such Assemblies his immediate Presence; that *where two or*

* See A Sermon concerning *The Excellency and Use of the Common-Prayer*. By W. Beveridge, D. D. Bishop of St. Asaph, at the Opening of the Parish Church of St. Peter, Cornhill, London. Price 3d. or 20s. per Doz.

are gathered together in his Name, there will be in the midst of them: Which he hath nowhere said of private Prayer, though both are very good, nay, both are absolutely necessary for the beginning and ending of a Christian Life: And it is a very bad Sign of some evil Principle or other, for any Man to be much a Stranger to the House of Prayer, which is one of the greatest Blessings and Privileges (if we know how to value the same) that we can have in this World, and has always been accounted such among all wise and good Men. It is certain, that the *Turks*, whom we call Infidels, go to their public Devotion five times every Day; and shall not they rise in Judgment against us Christians, who cannot afford to go once or twice a Day to God's House, when we have both Leisure and Opportunity? If Men shall be judged for every idle Word, to be sure they shall not pass unpunished for all the Neglects and Omissions of their Duty of this Nature. But to proceed:

To this Duty of *fervent Prayer*, the Communicant should spend some Portion of Time in Reading and Meditation, to raise his Soul into a devout and heavenly Temper: The proper Office of Reading, is to gain spiritual Food and Sustenance, and of Meditation, to digest it. Those divine Subjects most proper for our serious Contemplation on this solemn Occasion, I think, are "our Saviour's Sermon on the

*Reading and
Meditation.*

“ Mount ; the Love of God in the Salvation
 “ of Sinners, through Jesus Christ ; Repen-
 “ tance, Faith, Charity, * Death and Judg-
 “ ment ; the happy Condition of a future State
 “ of Blessedness, and the miserable Condition
 “ of the Damned in Hell.” These and the
 like, as they offer themselves unto you, should
 be meditated upon, until some Sorrow of Mind,
 some Ardor of Devotion, some Act of Faith,
 some Flame of Love and Charity arise in your
 Souls.

Thus have I briefly represented to you both
 the Nature and Necessity of a *Sacramental Pre-
 paration*, which in great measure contains the
 whole Duty of a Christian's Life ; namely,
 “ Repentance towards God, Faith towards
 “ our Lord Jesus Christ, and Charity towards
 “ our Neighbour :” And I also hope, who-
 soever among us will but endeavour to prepare
 themselves for the holy Communion, accord-
 ing to the forementioned Directions, may (by
 the Help of God) upon all Occasions come to
 the Lord's Table, without the least Fear or
 Danger of “ eating and drinking Damnation
 “ to themselves.”

And now some People may censure this
 Discourse, as giving too great Liberty and En-
 couragement to approach the Lord's Table
 with less Preparation than otherwise Men

* See Mr. Norris's *effectual Remedy against the Fear of
 Death*. Price 6 d.

would venture to do. But I know no Ground or Reason for any such Suggestion, if they impartially consider the Excellence and Perfection of that Guide and Companion I have followed throughout the Whole : And to represent this Duty of frequent Communion otherwise than what the Church requires, is an Injury both to God and to ourselves : And I dare affirm, that no Part of divine Worship has suffered more on this Account, than that of the holy Communion ; Thousands of People not daring, in all their Life-time, (though very good Livers) to partake of the Lord's Supper, for fear of eating and drinking their own Damnation.

*The Church
Catechism.*

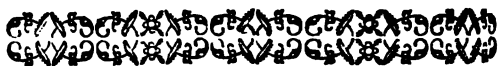
For farther Instruction, see *A Treatise of Sacramental Covenanting with Christ ; shewing the Ungodly their Contempt of Christ in their Contempt of the Sacramental Covenant.* By *John Rawlet, R. D.* Author of *The Christian Monitor.*



The Family Companion, or Forms of Prayer for every Day in the Week, Morning and Evening ; composed for the Use of private Families. Also Prayers and Thanksgivings upon several Occasions, as well for the Use of particular Persons as Families. By *J. Meriton.*

Printed for *J. Beecroft*, at the Bible and Crown in Pater-noster-Row.

Prayers



Prayers and Meditations

Preparative to a


Sacramental Preparation,

According to

What the Church of *England* requires
from her Communicants.



*A Prayer to God for his gracious Assistance and
Direction in our Sacramental Preparation.*

OLY, holy, holy Lord God of
Sabaoth, Heaven and Earth are full
of thy Majesty and of thy Glory:
I the unworthiest of all Creatures
do here, in all Humility of Soul
and Body, prostrate myself before thee, ac-
knowledging my own Weakness and Insuffi-
ciency to do any thing that is good or well-
pleasing in thy Sight: And therefore, humbly
implore the special Influence of thy Grace and
holy Spirit, to further these my Endeavours
for a worthy Participation of the holy Com-
munion of the Body and Blood of Christ, which

be

he has commanded me to do in Remembrance of him, and of those Benefits which we receive thereby. Teach me, O Lord, the right Way, and lead me in the Paths of holy Preparation, that I may be received as a worthy and welcome Guest at this thy heavenly Table. Possess my Mind with a true Sense of the Greatness of this Mystery, and the Excellency of thy Mercy, in preparing this Table for our spiritual Food: Inspire my Soul with pure and pious Dispositions; and instead of those filthy Rags of my Righteousness, clothe me with the Righteousness of the Saints, that my Heart may be a clean, though homely, Receptacle for my Saviour, and one Day fitted for the blessed Society of Saints and Angels in Heaven, through Jesus Christ our Lord. *Amen.*

Our Father, &c. See Psal. xxiii. xxvi. cxi.

A Prayer for the Gift and Grace of Repentance.

ALmighty and eternal Lord God, *who art of purer Eyes than to behold Iniquity, and hast more especially enjoined all those who compass thine Altar to wash their Hands in Innocency,* vouchsafe me unfeigned Repentance for my past Sins, a hearty Sorrow and Contrition of Spirit to lament my Sinfulness, and most firm and steadfast Purposes to lead a new Life. It is the Voice of thy wondrous Goodness and Mercy, *that if the Wicked shall forsake his Ways, and the unrighteous Man his Thoughts, thou wilt have Mercy upon him, and abundantly pardon him.*

O ye

O let thy Goodness (whereof I have great a Share, and plentiful Experience *to Repentance not to be repented of*, that a fit Guest at thy Son's Table. " Have mercy upon me, O Lord, and according to the multitude of thy tender Mercies, blot out my Transgressions for thy Mercy's sake. O Jesus, the Son of thy Love, whom thou hast set forth to be the Propitiation for our Sins, Grant this, O merciful Father, for the sake of my blessed Saviour and Redeemer.

See *Psalms* vi. xxv. xxxii. xxxviii.

A Prayer before Self-Examination.

O Lord, thou that art the Searcher of our Hearts, and a Discerner of our Thoughts, and in whose Sight all Things are open, be pleased to impart a Ray of heavenly Light to discover all the Sins and Iniquities of my past Life, and whatsoever thou knowest wherein I have done amiss, that I may henceforward no secret Sin may lie undiscovers and corrupted in my Soul; that by examining my Life and Conversation by thy Law, and Measure of my Duty, I may understand my true State and Condition of my Soul, and have a just Sense and Sight of all my Transgressions; through the Assistance of thy Grace and heavenly Benediction, I may be enabled to live uprightly in my Life, and to turn my Feet unto thy commandments; so faithfully to search and examine my own Conscience, that I may come to

clean to the heavenly Feast, and be received as a worthy Partaker of that holy Table which thou hast called me to. Grant this for thy Mercy's sake in Christ Jesus. *Amen.*

See *Psal.* cxxxix.



Brief Heads of Self-Examination upon each Commandment.

COMMANDMENT I.

THough I have not atheistically denied the Being of a God, or wickedly renounced him by Apostasy, yet have I not loved, desired and delighted in other Things more than in God? Or, have I not feared Men, and dreaded the Displeasure of the World, more than of God? Or, have I not trusted in Men, and relied upon the World, more than upon God? Have I not despaired of God's Mercy? Or, by presuming too much upon it, encouraged myself in Sin? Have I not been unthankful for Mercies received? Or, have I not ascribed the Glory and Honour of what I now enjoy to myself, more than to God? (Say) *God be merciful to me a Sinner, and lay not this (or these) Sins to my Charge.* [Repeat the same at the End of every Commandment.]

II.

Though I have not worshipped God by Images, yet have I not entertained gross and false Conceptions of him? Or, have I not wil-
fully

40 *Heads of Self-Examination*

fully omitted coming to Church, or to
lic Prayers, when I had no just Oc
hinder me? Or, have I not rudely, ir
or wantonly behaved myself during
of divine Service? Or, have I not w
fused to come to the Lord's Supp
I have been called to it? Or, have I
and unadvisedly received the Sacramen
due Preparation? Or, have I not b
Vows and Resolutions which I then

III.

If I have not openly blasphemed t
of God, yet have I not lightly or ir
spoken of him? Or, have I not profan
upon, or abused his holy Places or Pe
any thing else dedicated to his Serv
have I not taken God's Name in
common Swearing and Cursing? O
not taken false and unlawful Oaths?
I not broken my own Vows and Re
especially my Baptismal?

IV.

Have I not neglected the Worship
on his Sabbaths? Have I not spent Pa
in vain Sports, idle Discourses, V
many other unnecessary Affairs? O
not suffered others to profane the
when it was in my Power to restr
from so doing?

V.

Have I not been stubborn, irreve
undutiful towards my Parents, reje

Counsels, despising their Government, and coveting their Estate before their Death? Or, have I contributed toward their Necessities when they were in Want, and I had it in my Power to help them? Or, have I not been disloyal to my Prince, stubborn and unfaithful to my Master, refractory and unthankful to my Minister, peevish and unkind to my Friend and Companion?

VI.

If I have not actually taken away the Life of any Person, yet have I not made my Neighbour's Life grievous by Oppression, Rage, and Violence against him? Or, have I not by Fighting or Quarrelling wounded his Person? Or, have I not tempted him, by any other Vice or Intemperance, to destroy his Health, and so shorten his Days? Or, have I not by false or contumelious Speeches wounded his good Name and Reputation? Or, have I not, by my own Luxury and Intemperance in Eating and Drinking, been accessary to my own Death?

VII.

If I have escaped the grosser Acts of Adultery and Fornication, yet have I not conceived Lust in my Heart, and neglected the Means to preserve my own and others Chastity? Or, have I not by Gluttony and Drunkenness, or by any impure Thoughts or Words, defiled my Soul? Or, have I not accustomed myself to filthy Talking, Jestings, and immodest Garbs, and unchaste Behaviour in common Conversation?

VIII.

VIII.

If I have not been guilty of common and public Stealing, yet have I been true and just in all my Dealings? Or, have I not contracted Debts, when I was conscious to myself, that I was not able to pay, or make Restitution? Or, have I not wasted my own or others Estates by riotous Living? Or, have I not by Violence and Oppression exacted of my Inferiors, or by unlawful Usury taken Advantage of their Necessities?

IX.

If I have not before the Magistrate sworn falsely against any Man, yet have I not accustomed myself to Lying and Slandering? Or, have I not accused my Neighbour unjustly? Or, have I not concealed the Truth of another, when Justice and Charity obliged me to give Evidence of it? Or, have I not unjustly sought to uphold my own Credit, or to blast any other Person's?

X.

Have I not secretly complained against the Providence of God, as if others had too much, and I too little? Or, have I not by unlawful Means endeavoured to deprive others of their Goods and Property? Or, have I laboured truly and faithfully to get my own Living, and been content with that State of Life unto which it hath pleased God to call me?

*A penitential Confession of Sins ; with an humble
Supplication for Mercy and Forgiveness.*

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the Sins of all them that are penitent, create and make in me a new and contrite Heart, that I worthily lamenting my Sins, and acknowledging my Wretchedness, may obtain of thee, the God of all Mercy, perfect Remission and Forgiveness, through Jesus Christ our Lord. *Amen.*

*Here call to
mind all your
most grievous
Sins.*

See *Psal.* li. vi. xxxii. xxxviii.

An Act of Contrition.

FATHER, I have sinned against Heaven, and before thee, and am no more worthy to be called thy Son. Wo is me, O Lord, who was conceived and born in Sin ; the Thoughts of my Heart were inclined unto Evil from my Youth. Wo is me, that I have sinned against thee my Creator and kind Benefactor. Lord, I have done Evil continually in thy Sight, and my Life hath been little else than one continual Course of Impiety, Unthankfulness, and of unworthy Returns for all thy Goodness and Loving-kindness to me. Wo is me that I should thus requite the Lord. O that my Head were Water, and mine Eyes a Fountain of Tears, that I might weep Day and Night for my Sin ! O gracious Lord, look

on me as thou didst on the Apostle St. Peter, and let thy compassionate Look so pierce my stony Heart, that I may weep bitterly for my Sins, and may have that *godly Sorrow which worketh Repentance unto Salvation not to be repented of*, for Jesus's sake. *Amen.*

See *Psal.* xxv. xxxii. xxxviii.

A Resolution to lead a new Life.

AND now, O Lord, I do not only with great Shame and Confusion of Face confess and bewail the Sinfulness and Vanity of my own Life, but I do stedfastly resolve and purpose (through the Assistance of thy Grace and holy Spirit directing me) to “renounce the Devil and all his Works, the Poms and Vanities of this wicked World, and all the sinful Lusts of the Flesh.” Be pleased, O Lord, to strengthen and confirm all these good Resolutions in me. And I heartily thank thee O heavenly Father, for calling me to this State of Salvation through Jesus Christ my Saviour *who died for my Sins, and rose again for my Justification*; and I humbly beseech thee for his sake, to give me Grace to continue in the same unto my Life's End. *Amen.*

See *Psal.* i. xxiii. xxiv. xxv. cxix. cxxvi.

A Prayer for Faith in God's Mercy thro' Chr.

ALMIGHTY God, our heavenly Father, with for the greater Confirmation of our Faith and Confidence in thy Mercy, hast in thy holy Gospel declared, *that whosoever believeth in*

Prayers and Meditations. 45

*Jesus Christ, shall not perish, but have ever-
Life; and that this is Life eternal, to
thee the only true God, and Jesus Christ
thou hast sent: Increase this Knowledge,
confirm this Faith in me evermore. O let
not rest in a dead Faith, but that I may
such a lively Faith, as will shew itself by
and good Works; such a victorious Faith,
may enable me to overcome the World,
conform me to the Image of thy Son Jesus
Christ, in whom I believe. O grant me such
Sense of thy infinite Mercy, shewed to
me in so much Misery, as may never
be out of my Mind.*

*steadfastly believe, O blessed Jesus, that
thou didst suffer upon the Cross to save me and
the World from the Guilt and Punishment
of my Sins. O give me that Grace, that I may
overcome my Sin, and rise again unto Righteousness!
Not my imperfect Sorrow, Repentance,
and weak Resolutions; and let thy pre-
cious Merits, O my crucified Saviour, supply
all my Wants and Imperfections. Thou hast
said, Come unto me, all ye that labour and are
heavy laden, and I will refresh you.
O blessed Jesus, I come unto thee in all Hu-
mility, and deeply sensible of my great Unwor-
thiness; O do thou bear this Burden of Sin
from me, and refresh me with comfortable Hopes
of thy Mercy and Forgiveness, and the Truth
of thy Salvation, O gracious Lord; to whom,
the Father and the Holy Ghost, be all
our praise and Glory for ever. Amen.*

: Psalm xix. lvii. Eph. ii. 6, 11.

A thank-

A thankful Remembrance of the Death of Christ.

“ **A** Lmighty God, our heavenly Father,
 “ who of thy tender Mercy didst give
 “ thine only Son Jesus Christ to suffer Death
 “ upon the Cross for our Redemption, and
 “ hast instituted and ordained holy Mysteries
 “ as Pledges of his Love, and for a continual
 “ Remembrance of his Death and Passion, to
 “ our great and endless Comfort :” Behold,
 I do most affectionately, and with all the Powers
 of my Soul and Body, return my most hearty
 Praise and Thanksgiving for thy great Mercy
 and tender Compassion to me and all Mankind,
 in sending thy only Son into the World to re-
 deem us from Sin and Misery, and by his me-
 ritorious Death and Passion, to purchase for us
 eternal Life. Grant, O Lord, that I may
 always most gratefully remember this exceed-
 ing Love of my only Saviour Jesus Christ,
 thus dying for me ; and work in me all such
 holy and heavenly Affections, as may dispose
 my Heart to be a worthy Guest at thy holy
 Table, prepared for the continual Remem-
 brance of the Sacrifice of the Death of Christ,
 and of those Benefits which we receive thereby.
*Praise the Lord, O my Soul, and forget not all
 his Benefits ; who forgiveth all thy Sins, and
 healeth all thine Infirmities ; who saveth thy
 Life from Destruction, and crowneth thee with
 Mercy and Loving-kindness.*

See *Psal.* ciii. 2, 3, 4.

A Prayer

A Prayer for the Grace of Charity.

“ **O** Lord, who hast taught us that all our
 “ Doings without Charity are nothing
 “ worth; send thy Holy Ghost, and pour into
 “ my Heart that most excellent Gift of Cha-
 “ rity, the very Bond of Peace, and of all
 “ Virtues, without which whosoever liveth is
 “ counted dead before thee;” more especially
 when I am going to commemorate the un-
 speakable Love of my blessed Saviour in dying
 for me, let not my Heart be destitute of Love
 towards my Brethren: Extend thy Mercy and
 Forgiveness unto all mine Enemies, Persecutors
 and Slanderers, and turn their Hearts; which
 I as sincerely beg for them, as I hope for Mer-
 cy and Forgiveness at thy Hands. Possess me
 with Kindness and Good-will for all Mankind,
 that my Faith may work by Love, and dispose
 my Heart according to my Ability, to admi-
 nister towards the Wants and Necessities of
 those who are any Ways afflicted or distressed
 in Mind, Body, or Estate; and to do unto all
 Men as I would they should do unto me;
 and give me that Charity which covereth a
 Multitude of Sins, that by doing Good for
 Evil, all Men may know that I am thy Dis-
 ciple. Grant this for Jesus’s sake. *Amen.*

See *Psal.* xv. cxxxiii. xli. cxii. *Matt.* xxv.
 34, 41. *Matt.* xviii. 21. *I Cor.* xiii.

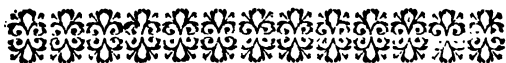
A Prayer

*A Prayer the Morning you intend to
Communicate.*

O Most gracious and eternal Lord G who hast called all such as are we and heavy laden to come unto thee by Faith and Repentance, and thou wilt refresh the In Affiance of this thy gracious Invitation will come to thy heavenly Table, not trusting in my own Righteousness, but in thy manifold and great Mercies; and although I am not worthy so much as to gather up the Crumbs that fall from thy Table, yet since it is thy Property always to have Mercy, I will not despair of a kind Reception: Forgive my want of a due Preparation, and accept of my sincere Desire to perform an acceptable Service unto thee: Clothe me with the Wedding-Garment even the Graces of the Gospel, and then I assure I shall be a welcome Guest at thy Table when I shall come thither in the Likeness of thy Son Jesus Christ, in whom thou art well pleased. Possess my Soul with a lively Faith, profound Humility, filial Obedience, inflamed Affection, and universal Charity, that so I may become a worthy Partaker of these holy Mysteries, to my great and endless Comfort. Grant this, O heavenly Father, if it be thy blessed Will, through Jesus Christ. *Amen.*

Our Father, &c.

See Psal. xxiii. xxv. xxvi.



*Short Prayers and Meditations before the
Minister at Church begins the Commu-
nion-Service.*

At going up to the Altar.

IN the Multitude of thy tender Mercies, O Lord God, do I now approach thine Altar; O pardon my Sins, and look not upon my Unworthiness, (for I am a sinful Creature, O Lord) but upon those Motives which drew me hither, even my own Miseries, and thy tender Mercies; therefore help me to supply in Humility what I want in Worthiness, and let my bended Knees and contrite Heart shew that I durst not have adventured hither, had not thy Mercy held out the golden Scepter, and said, *Come unto me, all ye that labour, and are heavy laden, and I will refresh you.*

At giving your Alms.

O Lord, who didst not despise the Widow's Mite, accept of this little which I freely offer towards the Relief of any of thy poor Members. *Mark xii. 42.*

*When the Priest is setting in Order the Elements
to be consecrated.*

LOOK down, O Lord God, from thy holy Habitation, and from the glorious Throne of thy Kingdom, and sanctify us.

When you receive the Bread.

LORD, I am not worthy of the Crumbs which fall from thy Table, and yet thou givest unto me the Bread of Life. Evermore give me this Bread, that I may eat thereof, and not die eternally. *John vi. 34, 50.*

After receiving the Bread.

NOT unto us, O Lord, not unto us, but unto thy Name give the Praise, for thy loving Mercy, and for thy Truth's sake.

Before receiving the Cup.

WHAT Reward shall I give unto the Lord for all the Benefits that he hath done unto me? I will receive the Cup of Salvation, and call upon the Name of the Lord.

After Drinking.

Blessed be God the Father of our Lord Jesus Christ, for his unspeakable Gift, in whom we have Redemption through his Blood, even the Forgiveness of our Sins.

When you retire from the Altar.

‘ **B**less the Lord, O my Soul, and all that
 ‘ is within me bless his holy Name; bless
 ‘ the Lord, O my Soul, and forget not all his
 ‘ Benefits;

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Benefits; who forgiveth all thine Iniquities,
and healeth all thy Diseases; who redeemeth
thy Life from Destruction, and crowneth
thee with Loving-kindness and tender Mercies.
O let that heavenly Food, which thou hast so lately fed me with, transfuse new Life and new Vigour into my Soul, and into the Souls of all those who have been Partakers with me of this holy Communion, that our Faith, Hope and Charity, may daily increase, and that we may all grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ. *Amen, and Amen.*

See *Psalms* viii. xxiii. lxvi. ciii.

Prayers and Meditations which may be joined to the former, where the Communions are large.

Aspirations for a devout Communicant.

ENlighten, O Lord, the Eyes of my Understanding with the Light of Faith and Wisdom, that I may ever look on thee my Redeemer as the *Way*, the *Truth*, and the *Life*, which leadeth unto eternal Life.—What am I, Lord, and what is my Father's House, that thou shouldst thus follow me with thy Blessings? I was created by thee and for thee, and mayst thou ever be the Comfort of my Soul.—Good Jesus, my Hope and only Refuge, I here render thee hearty Thanks for all thy Sufferings, and I beg that I may find Shelter

in thy Wounds against all Enemies, Ghostly and Bodily: Imprint the Memory of them fast in my Heart, that I may love thee, and in all my Sufferings never want thy divine Assistance, or forget what thou hast suffered for me. Take from me all Self-Love, and give me perfect Love for thee, that I may now be more faithful in my Duty; and let nothing for the future put me out of my Way: O that I could ever remember thee, think of thee, and delight in thee alone, and love thee only, who hast loved us, and washed us with thy most precious Blood from the Guilt of our Sins. O that my Senses may ever be shut against all Vanity and Sin, that my Mind being free from all fruitless Solitude and Fear, I may fix my Heart there where true Joys are only to be found. From henceforth I will seek unto thee my only Good; my Affections and Desires shall be fixed on thee, *in whose Presence there is Fulness of Joy, and at whose right Hand there are Pleasures for evermore.* — My Will I now resign into thy Hands, desiring that thy Will may be mine, both now and for ever. Be thou my Instructor and Director in all Things, that I may never do or speak, desire or think, any thing but what is according to thy good Will.

2. **I** AM thy Servant, O Lord, O give me Understanding according to thy Word, that I may learn thy Commandments, and lay aside all Interest, beside that of Heaven. O
sweet

sweet Jesus, Fountain of all Goodness, guide my Feet in thy Paths, and teach me to do thy Will: Disengage my Heart from all unprofitable Solicitude and vain Desires; and though I live here upon Earth, yet raise my Affections to Things above. How sweet, O Lord, is thy Spirit! how pleasant to my Lips are the Words of thy Mouth! O that I could ever be mindful of them, to fulfil thy Laws! Make me to die daily to the World and all its Vanities, and let the Greatness of thy Love make all that is earthly appear as nothing to me. Protect me against mine Enemies, and in all Dangers appear in my Defence: Make haste to help me, O Lord, and say unto my Soul, *I am thy Salvation*. Remember thou art my Redeemer, and have Compassion on my poor distressed Soul; clothe it with all Virtue, and feed it with thy Grace, for it belongs to thee to take care of those whom thou hast redeemed. In thee I live, sweet Jesus, for thy sake I desire to die; both living and dying I will ever profess that thou art good, and that thy Mercy endures for ever.

3. O That I could now give thee, O Lord, all that Praise, Glory and Honour, with which the Angels and blessed Spirits glorify thee in Heaven! But because I am unable to do this, accept at least this my Desire and good Will. Deliver me, O God, from every thing that is contrary to thy Will, and be pleased so to dispose of my Soul as may be for

thy Glory and Honour. I surrender myself into thy Hands, and entirely resolve to submit to that State of Life thou shalt please to appoint me; and if it be more for thy Honour that I suffer, I chearfully accept it; *not my Will, but thine be done.* Let nothing be now my Comfort but thou, Lord Jesu, and nothing afflict me but my Sins, and whatever else is displeasing to thy divine Majesty. O blessed Jesus, Life Eternal, by whom I live, and without whom I die, grant that I may now be united to thee, and that in the Embraces of thy holy Love and divine Will, I may rest for ever. When shall I see thee, O sweet Saviour; when shall I appear before thy Face; when shall I see thee in the Land of the Living! Till then, I sigh and bewail my Banishment, desiring to be dissolved, and to be with Christ.

If these *Ejaculations* are not sufficient until the Post-Communion begins, you may enlarge them, by reading more or less of these following Places in Scripture, namely,

For Grace to love God's Law, Psalm xix. cxix.

For a Holy Life, Psalm lxxxv.

For Salvation and eternal Joy, Psalm xvi. xxiv.

For Assurance of God's Care and Protection, Psalm xxxvii.

For the Comfort of God's Holy Spirit, Psalm xxxiv.

For the Grace of Humility, Psalm cxxxii.

Prayers and Meditations.

55

For Devotion in Religion, Psalm xxvii.

*Thanksgiving for God's Mercies, Psalm ciii.
cxxxvi. cxxxviii.*

For Pardon of Sins, Psalm lxxxv. cvi. cxviii.

For Redemption by Christ, Psalm xcvi. cxviii.



*An Act of Thankfulness and Resolution before
the Post-Communion begins.*

P*raise the Lord, O my Soul, and all that is
within me bless his holy Name; for now I
find the Mercy, the Peace, the Comfort, and
the Grace which flows from this Fountain of
Spiritual Communion with Christ: Let all the
World know what he hath done for my Soul;
he hath rescued me, and many of these my
poor Brethren, from the nethermost Hell:
Wherefore I will love thee, O holy Jesu, more
than I can express, and live and die in that
most holy Religion which thou hast revealed
to me. O let me never pollute that Body, or de-
file that Soul, which the Saviour of the World
delights to dwell in. O let no Oaths or Lyings,
Backbitings or Slandering, profane those Lips,
no Obscenity or Intemperance pollute that
Mouth, through which these holy Symbols
have so lately passed: For which fresh Instance
of thy Mercy and Goodness, I will praise thy
holy Name, beseeching thee to keep me in
this Temper and Resolution of Mind, until
Death is swallowed up in Victory. Amen.*

A Prayer against evil and perplexing Thoughts.

GO not far from me, O Lord my God; make haste to help me, for corrupt Imaginations are perpetually rising in my Breast, and innumerable Fears and Sorrows close me in on every Side. Be pleased, O gracious Lord, in this Perplexity, to refresh my Soul with some speedy Comfort. Scatter and disperse all these dark and sinful Thoughts which haunt my Soul, by shedding abroad the Light of thy Grace in my Heart; for in the Extremity of this my Grief, this is my only Hope and Comfort, that I can take Sanctuary in thy Goodness, repose my Confidence, and cast all my Care and Burden on thee, who never failest them that call upon thee: Give me Patience under these Adversities, and a happy Issue out of all these Afflictions, both of Body and Mind. Turn thee unto me, and have Mercy upon me, for I am desolate and in Misery: The Sorrows of my Heart are enlarged; O bring thou me out of all my Troubles: Look upon my Adversity and Misery, and forgive me all my Sins. O keep my Soul, and deliver me: Let me not be confounded, for I have put my Trust in thee, through Jesus Christ our Lord. Amen.

See *Psalms* vi. cii. xxxiv. xlii. xliii.

*pon Christmas-Day, and seven Days after,
you may add these to your other Devotions.*

Desire, O Lord, to bless and praise thine infinite Goodness, who didst take Compassion upon Mankind in their greatest Misery, and hast provided so admirable a Remedy, by sending thy only begotten Son to cover our corrupt and degenerate Nature, and by the Purity of his Doctrine, the Example of his Life, and the Sacrifice of his Death, to purchase eternal Happiness for us. Grant, O Lord, that through the Assistance of thy Grace and heavenly Benediction, I may easily comply with those great Things which thou hast done and designed for my Salvation. Possess my Soul with Purity and Piety, and all other Christian Graces and Virtues; that living soberly, righteously, and godly in this present World, I may hereafter dwell with thee, O Father of Mercies, and God of all comforts, in those Mansions of Bliss and glory which thou hast prepared for them that love thee. *Amen.*

See *Psal.* xix. lxxxix. xlv.

Easter-Day, and seven Days after.

Blessed Jesus, who hast triumphed over the Powers of Darkness, and conquered Hell and the Grave, and who, by thy glorious Resurrection, hast made known the Power of thy Divinity.

Divinity, and proved thyself the true Messiah, keep me stedfast in this Faith; and grant that all the Actions of my Life may testify the Reality and Sincerity of my Belief, by a suitable Conversation; that I may rise with the Death of Sin unto the Life of Righteousness; that I may be buried with thee by Baptism; I may hereafter glorify all my corrupt Lusts and Affections; and daily proceed in all Virtue and Godliness of Living; and departing this Life in thy Faith and Fear, I may have my perfect Consummation and Bliss both in Body and Soul, in thy eternal everlasting Kingdom, who livest and reignest with the Father and the Holy Ghost, our God, World without End. Amen.

See *Psalms* ii. lvii. cxi.

Whitsunday, and six Days after.

O Lord my God, who, by thy Son our Saviour Jesus Christ, hast promised the Assistance of thy Holy Spirit to all that ask of thee, I beseech thee always to direct my Ways and Actions, the Thoughts and Intentions of my Heart, by the Light of thy Holy Spirit. Let him be unto me a Spirit of Sanctification, to purify my corrupt Nature; a Spirit of Counsel in all my Difficulties; of Direction in all my Doubts, Fears and Scruples; of Courage in all my Dangers; of Constancy and Consolation to me under all my Persecutions and Sufferings, especially in Time of Sickness.

and at the Hour of Death; that being governed and guided by his divine Influence and Direction, I may pass through all the Changes and Chances of this mortal Life, till he brings me to everlasting Life, there to reign with the ever-blessed and glorious Trinity, World without End. *Amen.*

See *Psaln* xxxiv. xlii. xliii. li.

Trinity-Sunday.

GLORY be to thee, O God the Father, for creating me after thine own Image, capable of loving thee, and enjoying thee eternally; for recovering me from a State of Sin and Misery, when I had lost and undone myself.—Glory be to thee, O God the Son, for undertaking the wonderful Work of Man's Redemption, for rescuing me from the Slavery of Sin, and the Dominion of Satan; for the accomplishing which miraculous Work of our Salvation, thou didst descend from Heaven, and didst put on the Form of a Servant, live a miserable Life, and die a painful and accursed Death.—Glory be to thee, O God the Holy Ghost, for those miraculous Gifts and Graces thou didst bestow upon the Apostles, and for those ordinary Gifts, whereby sincere Christians in all Ages are enabled to work out their Salvation; for thy preventing and restraining Grace; for the subduing our Understanding and Affections to the Obedience of Faith and *Godliness*; for inspiring us with good Thoughts,
and

60 *Prayers and Meditations.*

and kindling good Desires in our Souls; for assisting us in all the Methods of procuring eternal Happiness.—Blessing and Honour, Thanksgiving and Praise, more than I can express or conceive, be unto thee, O Father, Son, and Holy Ghost, for ever and ever. *Amen.*

See *Psalms* ii. xlvii. lxxii. cx.

After the Blessing, namely, The Peace of God.

GRANT, O Lord, that we, and all thy faithful Servants, who have this Day been Partakers of the holy Sacrament, may obtain Remission of our Sins, and be confirmed in Piety towards God, and in Charity towards our Neighbour; and may be delivered from the Power and Temptations of Satan, and being filled with thy Spirit, may become worthy Members of Christ's Holy Church, and at last inherit eternal Life, through the same our Lord Jesus Christ. *Amen.*

A Thanksgiving after the Sacrament, to be said at home.

THOU, O my God, hast comforted my Soul, thou hast strengthened and refreshed me with thy Blessings, and rejoiced my Heart with the Tokens of thy Love. How transporting are thy Comforts, and how ravishing the Effects of thy Goodness towards them that fear thee! Thou hast treated a vile

Sinner

Sinner at thy own Table, and fed me with the Bread that came down from Heaven. In what am I better than those to whom thou dost not grant this Favour? It is not for my Merits, but because thou wilt be glorified in doing Good to the most unworthy, thou hast this Day made me a happy Example of this thy free Grace and Bounty. Grant me this Favour also, O my God, that through the whole Course of my Life I may give thee Praise and Glory; that the due Sense of thy Mercies may make me unfeignedly thankful; and that my Thankfulness may appear in a Care to walk before thee in Holiness, Sobriety and Righteousness, all the Days of my Life.

A Prayer in private after receiving the Holy Communion.

O How plentiful is thy Goodness, which thou hast laid up for them that fear thee, which thou hast prepared for them that put their Trust in thy Mercy, even before the Sons of Men! I praise and magnify thy great and glorious Name, O Lord, for all those manifold Mercies and Comforts which thou hast bestowed upon me, ever since I was born. O Lord God, thou hast been my Trust from my Youth, by thee have I been holden up from the Womb; my Praise shall continually be of thee: But above all, blessed and for ever blessed be thy holy Name, for the Manifestation of thy Son Jesus Christ, the Fountain and Foundation of

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all our Happiness, and for feeding me t
 (who am unworthy of the least of thy A
 with the spiritual Food of his most
 Body and Blood, to my great and endless
 fort. Enable me, O Lord, through thy
 Assistance, to perform the Conditions
 Sacramental Covenant which I have t
 so solemnly renewed and confirmed in t
 sence, and at thy Table, that throu
 Strength and Power of that heavenly
 have there been Partaker of, I may dail
 in Grace, and in the Knowledge of Ch
 sus, and abound in every good Word and
 And subdue in me all those inordinate Lu
 corrupt Affections which war against my
 purify my Mind from all evil Thought
 Intentions, and evil Designs; and suff
 Pride, Vain-glory, Self-love, Malice, E
 or Revenge, or any other Evil whatsoev
 reign in my mortal Body; but do thou l
 for ever in the Purpose of my Heart, fail
 to fulfil these my Baptismal Vows and R
 tions which I have now again renewed
 holy Table; that by persevering in all
 and Holiness of Life, I may at length
 Inheritor of that infinite Happiness and C
 which thou hast promised by Christ our
Amen.

*A Prayer in private for the Grace
 Perseverance.*

HEAR, most merciful Saviour, I
 bly beseech thee, and let thy Gra

ever assistant to all the Endeavours and Designs of thy weak and unworthy Servant. I am not able of myself to do or think any thing that is good or well-pleasing in thy Sight: O let thy Holy Spirit continually guard me against those numerous Temptations which so strongly encounter me. Fix my inconstant Mind, that I may not be led away with the Errors of the Wicked, and fall from my own Stedfastness, but that I may persevere in good Works unto the End. Moderate my Affections and Desires, and confine them only to such Objects as are well-pleasing in thy Sight. Let thy Will be the sole Guide and Measure of mine, that all my Hopes and Wishes may center in thee alone, and nothing may ever appear desirable to me, in comparison of a pure Heart and peaceable Conscience: *Teach me thy Way, O Lord, and I will walk in thy Truth: O knit my Heart unto thee, that I may fear thy Name.* Make me to love thee (as I ought) above all Things, and let the Interest of thy Honour and Glory be always dearer to me than Gold or Silver, or any other temporal Advantage; for thou, O Lord, art my Portion, thou art my only Rest, in thee alone is Fulness of Joy and true Satisfaction, and without thee is Misery and Torment. O grant me this blessed Retreat, this happy Security, and then I shall find Rest unto my Soul, both here and hereafter. *Amen.*

See *Psalms* lxxxvi. cxix.



M O R N I N G P R A Y E R.

*P*onder my Words, O Lord; consider my Meditation: My Voice shalt thou hear betimes, O Lord; early in the Morning will I direct my Prayer unto thee, and will look up, Psal. v. 1, 3. Almighty God, who dwelling in the highest Heavens, yet vouchsafest to regard the lowest Creature here upon Earth, I humbly adore thy sacred Majesty, and with all the Powers of my Soul and Body do exalt and praise thy holy Name, for all the Mercies and Comfort of this Life, and for the Hopes and Assurance of a better; for protecting me from the Evils and Dangers of the Night past, and for bringing me safe to the Light of a new Day; continue this thy Mercy and Goodness to me, and as thou hast awakened my Body from Sleep, so raise my Soul from the Death of Sin unto a Life of Righteousness. Deliver me, O God, from the Evils of this Day, and guide my Feet in the Paths of Peace and Holiness, and strengthen my Resolutions to embrace all Opportunities of doing Good, and carefully to avoid all Occasions of Evil, especially those Sins * which by Nature and Inclination I am most likely to fall into: And when through Frailty, or the Violence of any other Temptation, I fall from my Duty, do

* Here name
such Sins as
you are most
afraid of.

thou in Mercy restore me again with a double Portion of thy Grace and Holy Spirit, to maintain a more vigorous Defence against Satan and his Devices. Shower down thy Graces and Blessings upon all my Relations, [*on my Father and Mother, on my Brethren and Sisters*] on all my Friends, and give thy holy Angels Charge over them, to protect them from all Sin and Danger. Make me diligent in the Duties of my Calling, and that in all the Changes and Chances of this Life, I may absolutely submit to thy divine Providence. Let thy Blessings be upon my Actions, and let thy Wisdom direct my Intentions, that so the whole Course of my Life, and the principal Designs of my Heart, may be ordered by thy Governance to do always that is righteous in thy Sight, through Jesus Christ our Lord. *Amen.*

See *Psalms* iv. xvi. xvii. xxiii. lxxxvi.

When you go out of your Chamber.

THE Blessing of God descend upon me and all belonging to me, and dwell in my Heart for evermore; and bless my going out and my coming in, now and for ever. *Amen.*

EVENING PRAYER.

LET my Prayer, O Lord, be set forth as Incense, and the lifting up of my Hands be as an Evening Sacrifice, *Psal. cxli. 2.* O Lord our Heavenly Father, Almighty and Everlasting

ing God, whose Glory the Heaven of Heavens cannot contain, look down from the Throne of thy Majesty, and behold thy unworthy Servant, prostrate at the Foot of thy Mercy-seat, humbly confessing unto thee the Vanity and Sinfulness of my whole Life; especially the

* Here name particular Sins and Failings of the Day.

Omissions of my Duty and Commissions of Sin * this Day, where-with I have so lately offended thine infinite Majesty and Goodness, and so grievously wounded my own

Soul: Of these and all other my Transgressions I most earnestly repent, and am heartily sorry for these my Misdoings; the Remembrance of them is grievous unto me, the Burden of them is intolerable: Have Mercy upon me, most merciful Father; for thy Son Jesus Christ's sake forgive me all that is past, and accept of these my Prayers and Supplications, through the Merits and Mediation of the same our Mediator and Redeemer. And although I am unworthy, through my manifold Sins and Iniquities, to offer unto thee any Sacrifice of Praise and Thanksgiving, yet I beseech thee to accept of this my bounden Duty, with my unfeigned

† Here name particular Blessings and Mercies.

Thanks for all thy Goodness and Loving-Kindness to me and all Mankind †, purely proceeding from thy Bounty, and wholly intended for my Good, and parti-

cularly for preserving me this Day in the midst of so many Dangers incident to my Condition, and from so many Calamities as are due to my

Sins. Thou art my Creator, O my God, and Protector; thou art the ultimate End of my Being, and supreme Perfection of my Nature; under the Shadow of thy Wings is perpetual Repose, and from the Light of thy Countenance flows eternal Joy and Felicity; to whom be Glory and Honour, World without End. *Amen.*

And thou, O Lord, by whom Kings reign, and Princes decree Justice, bless our most gracious Sovereign Lord King **GEORGE**, our gracious Queen **CHARLOTTE**, his Royal Highness the Prince, her Royal Highness the Princess Dowager of *Wales*, and all the Royal Family: All my Relations, Friends, and kind Benefactors *; let thy Pro-

vidence succour them and theirs from all Evil and Danger, and do thou reward them sevenfold into their Bosom for all the Good they have done or said of me. Be pleased likewise, O Lord, (in whose Hands are the Issues of Life and Death) to succour, help and comfort all that are in Danger, Necessity and Tribulation, all that labour under any bodily Pain,

Sickness, or Temptation †, or are disturbed in Mind; relieve such according to their several Necessities, giving them Patience under

their Sufferings, and a happy Issue out of all their Afflictions. Subdue in me the evil Spirit of Wrath and Revenge, and dispose my Heart patiently to bear Reproaches and Wrongs, and to be ready not only to forgive, but also to do Good

* Here name particular Persons.

† Especially those for whom our Prayers are desired.

Good for Evil, that all Men may know that I am Christ's Disciple. And finally, O Lord, since thou hast ordained the Day to labour in, and the Night to take our Rest, as I praise thee for the Mercies of the Day, so I humbly beg the Continuance of thy gracious Protection over me this Night. Let thy holy Angels pitch their Tents about my Bed, that being safely delivered from all Perils and Dangers of this Night, and comfortably refreshed with moderate Sleep, I may be enabled to discharge the Duties of my Calling, and faithfully to persevere in Holiness and Pureness of Living all the Days of my Life, to thy Honour and Glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

Our Father, &c.

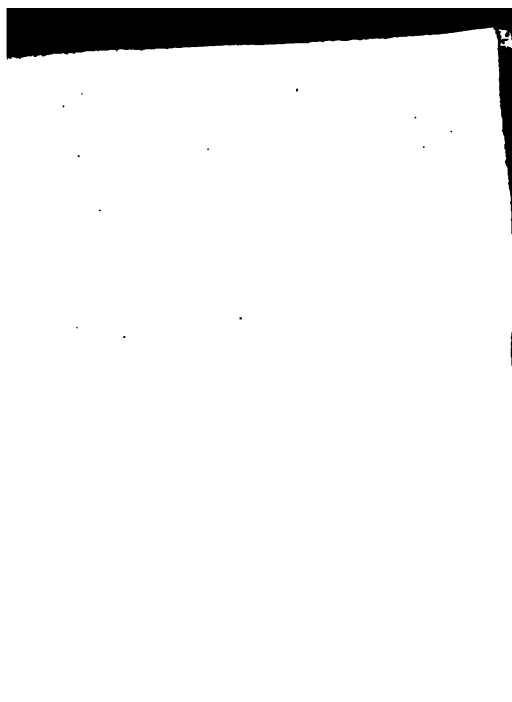
When you lie down in your Bed.

I Will lay me down in Peace, and take my Rest, for it is thou, Lord, only that makest me to dwell in Safety; and into thy Hands I recommend my Spirit, my Soul and my Body, for thou hast redeemed me, O Lord, thou God of Truth.

F I N I S,









[REDACTED]



SEP 2 1962

